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THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

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 Shedd, John H., 12, 25, 31, 191, 364.
 Shedd, Mrs., 12.
 Sheffield, D. Z., 15, 153.
 Sheffield, Mrs., 15, 153.
 Smith, James W., 15.
 Smith, John F., 9.
 Smith, Mrs., 9.
 Smith, J. C., 14, 66.
 Smith, Mrs., 14.
 Smith, Miss Laura P., 98.
 Smith, Lowell, 15.
 Smith, Miss Rosella A., 13, 408.
 Snow, B. G., 16, 27, 149, 236, 364.
 Snow, Mrs., 16.
 Spaulding, Levi, 14, 82, 267.
 Spaulding, Mrs., 14.
 Stanley, Charles A., 14.
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 Stone, S. B., 8.
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 Sturges, Mrs., 16.
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 Taylor, Miss Martha S., 13.
 Thayer, C. C., 10, 113.
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 Thomson, W. M., 11, 244, 391.
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 Thompson, Thomas W., 14, 153.
 Thompson, Miss Mary A., 15, 153.
 Townsend, Miss Harriet E., 14, 31, 324.
 Tracy, William, 13, 172.
 Tracy, Mrs., 13, 172.
 Tracy, Charles C., 9, 22, 381.
 Tracy, Mrs., 9.
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 Treat, Alfred O., 14, 137, 315, 317.
 Trowbridge, T. C., 10, 97, 98, 112, 403.
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 Tyler, Josiah, 9, 49, 64.
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 Van Dyck, C. V. A., 11, 391.
 Van Dyck, Mrs., 11.
 Van Lennep, H. J., 10.
 Van Norden, T. L., 12.
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 Washburn, George T., 13, 64, 98, 130, 195.
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 West, Henry S., 9.
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 Wheeler, Mrs., 11.
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 Whiting, Mrs., 15, 67, 153.
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 Williams, Mark, 14, 315.
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 Williamson, Miss Jane S., 16.
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MAP OF
INDIA, BURMA & SIAM.

SCALE OF STATUTE MILES 69 & 70 1"

THE MISSIONARY HERALD.

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INDIA AS A MISSION FIELD.

THE region represented by the map, given in this number of the Herald, is one that has been of deep interest in connection with the work of missions, ever since the initiation of those movements commonly regarded as the commencement of that work in modern times. It is the region hallowed by the labors and the memory of Henry Martyn, and Claudius Buchanan; of Carey, and Marshman, and Ward; of Judson, and Newell, and Hall; pioneers in this work; who have been followed in like labors, upon the same great field, by hundreds of worthy successors.

The map is upon quite too small a scale to allow the presentation of even the larger part of the stations and out-stations at present occupied by the many missions, European and American, now laboring there; but it was thought best to give a somewhat open outline of the whole India field, presenting at a glance the relative position of the different parts, rather than a map of a small section only, though that could have been upon a larger scale, and in itself more complete.

The territory presented, embracing the whole of British India, as well as Burmah and most of Siam, extends more than 2,000 miles from east to west. The section commonly known as Hindostan is, alone, near 1,900 miles in extreme length, from the Himalayas on the north to Cape Comorin at the south, about 1,500 miles in extreme breadth, and covers an area differently stated at from more than 1,200,000 to 1,500,000 square miles. The population is now supposed to be not much less than 200,000,000. "British India" embraces extensive regions easterly from Hindostan — portions of "Farther India," or India beyond the Ganges. The kingdom of Burmah, greatly reduced within the last half century by British conquests, now has an area of not far from 200,000 square miles, and a population variously estimated at from 4,000,000 to twice that number. Siam covers not very far from the same number of square miles, and has perhaps nearly as many inhabitants.

The population of the whole region represented by the map must be, probably, considerably more than 200,000,000.

It is not the design of this brief article to enter at all upon the geography, the ethnography, or the history of these lands, and but the briefest notice can be taken of the missionary operations now carried on among the people.

The missions of the American Board in this field are three only, — the Mah-ratta mission, at and around Bombay and Ahmednuggur, in Western India, with 9 stations; the Madura mission, in the Madura District, Southern India, with 14 stations; and the Ceylon mission, limited to the district of Jaffna, Northern Ceylon, with 7 stations. The names of the stations and of the missionaries in each of these fields are given at another place in this number of the Herald, p. 13.

But what the Board is doing is but a small item in the sum of effort now put forth upon this field by the Protestant Christian Church. Nearly all the leading missionary societies of Great Britain, of Continental Europe, and of America, have representatives there. Said Dr. Mullens, former missionary at Calcutta, now Secretary of the London Missionary Society, in a work published in 1864¹ — “Looked at singly, our missionary stations certainly appear to occupy all the best sites that can be found throughout the country; and when viewed in combination, in the influence they exert together on the country, as a whole, it must be acknowledged that they are wonderfully well placed. They are found in all the great centres of commerce, the centres of political influence, and the centres of religious opinion. From Peshawar to Chittagong, across the whole of Northern India, along the wealthy and well-peopled Ganges valley, almost every one of the largest towns and cities has its missionary station, and some have three or four. Along the chief lines of traffic in the Tamil and Telugu provinces, in the Deccan and in Mysore, the same is true; and the same is seen also in Burmah, on the Irrawaddy, the Sitang, and the Salween. ‘There remaineth much land to be possessed,’ but a large number of the chief cities, and several important provinces, have been well occupied, in preparation for the campaign.”

The small volume from which this quotation is made contains the most recent readily accessible and full statistics of Protestant missions in India. Some of these statistics will therefore be presented here, though changes have doubtless occurred, to no inconsiderable extent, since they were prepared. There are mentioned, as having missions in this field, seven English societies, three Scotch, one Irish, one Welsh, four German, and nine American. To these Mr. Mullens adds, the (English) Christian Vernacular Education Society, and, as having agents or expending funds in India, three English and three American Bible and Tract Societies. He states: “These twenty-four societies, with the seven societies for literature and education, have sent into India, and now maintain, 541 missionaries, and pay, from Europe and America, annually, £250,000.”

The following table, presenting a summary view of the operations of these societies in different portions of the country, is slightly changed from one given by Mr. Mullens:—

¹ *A Brief Review of Ten Years' Missionary Labor in India, between 1852 and 1861.*

SUMMARY OF MISSIONS IN INDIA, CEYLON, AND BURMAH, JANUARY, 1862.

PRESIDENCES.	LABORERS.					NATIVE CONVERTS.			BOYS' SCHOOLS.						GIRLS' SCHOOLS.			
	Stations.	Out-stations.	Foreign Mis- sionaries.	Ordained Na- tives.	Native Cate- chists.	Churches.	Communicants.	Native Chris- tians.	Vernacular.		Boarding.		Anglo-Ver- nacular.		Day.		Boarding.	
Bengal	74	112	113	17	189	140	4,719	20,774	Schools.	Boys.	Schools.	Boys.	Schools.	Boys.	Schools.	Girls.	Schools.	Girls.
Northwest Provinces, Punjab, etc. }	66	47	119	11	118	73	1,488	5,301	104	4,398	14	564	49	5,978	44	879	15	719
Bombay	26	41	40	10	63	37	965	2,231	51	2,107	3	112	8	1,787	26	1,157	6	269
Madras	146	1,575	210	60	903	716	20,218	110,237	1,069	25,061	53	1,185	74	6,836	151	8,988	63	2,019
Ceylon	60	150	37	42	102	224	3,859	15,273	209	8,226	8	164	23	1,657	110	3,844	5	145
Burmah	15	382	22	46	411	352	18,439	59,366	249	3,778	7	438	8	586	2	963	3	103
Total	386	2,307	541	186	1,776	1,542	49,688	213,182	1,811	48,390	108	3,158	193	23,963	373	16,862	117	4,201

It is worthy of special note, as a most cheering fact, that the number of ordained natives had very rapidly increased during the ten years reviewed by Mr. Mullens — in Hindostan, from 48 to 140 — and has doubtless increased yet more rapidly since ; is probably increasing now more rapidly than ever before.

“ It appears, that within the bounds of the Indian Empire, there are published fourteen entire versions of the Word of God in separate languages, the principal tongues of the empire ; that the whole New Testament is published in five others ; and twenty separate books of the Old or New Testament in seven more. Thus the Word of God, in whole or in part, has been put into no less than twenty-five living languages in India.” During the “ ten years ” 1,634,940 “ Scriptures ” had been put in circulation, and 8,604,033 Christian Tracts, Books, etc.

Space cannot be taken here for pointing out the locality of the 386 stations noticed in the table, to say nothing of the 2,307 out-stations ; but it may be well, in general terms, to indicate the portions of the field occupied by some of the leading missions. Those of the English Church Missionary Society are widely extended, in “ Bombay and Western India ” (8 stations) ; “ Calcutta and North India ” (34 stations) ; “ Madras and South India ” (29 stations) ; and “ Ceylon ” (12 stations). Those of the Society for the Propagation of the Gospel are also extended, and in much the same regions, — at and around Bombay, Calcutta, and Madras, and in Ceylon (about 60 stations in all). The London Missionary Society has 6 stations in “ North India,” 13 in the “ Eastern ” and “ Western ” missions of “ South India,” and 7 in the “ Travancore mission.” The English Wesleyans have 22 stations in Ceylon, 10 in the Madras District, 8 in the Mysore District, 1 at Calcutta, and 1 at Lucknow. The English Baptist Missionary Society has a number of stations in Eastern and Northern India (at Calcutta, Serampore, Jessore, Dacca, Patna, Benares, Agra, Delhi, etc.), some in Southern India, and some in Ceylon. The stations of the “ General Baptists ” are 8, in the eastern part of Hindostan, — (Orissa, Cuttack, Berhampore, etc.)

The Church of Scotland has missions at Calcutta, Madras, Bombay, and in the Punjab ; the Free Church of Scotland, in Western, Southern, Central, and Northeastern India ; and the United Presbyterians, in the interior of Western India (Rajpootana, Ajmere).

The Missions of the American Board have already been referred to. Those of the Baptist Union are in Burmah and adjacent countries (Assam, on the north, Arracan, west, and Tennassarem, south), 12 stations ; in Southeastern India, 2 stations (Nellore and Ongole) ; and in Siam, at Bangkok. Those of the Presbyterian Board are in Northern Hindostan, 16 stations ; and Siam, 3 stations. The Reformed (Dutch) Church has 13 stations in Southeastern India, at and around Arcot.

These facts, without entering into farther details, are sufficient to show that the number of societies and missionaries now engaged in the work of evangelizing this portion of the world, the number also of churches, native Christians, and native laborers, is such as to cheer the hearts of the friends of Christ. Yet what are these among so many ? Between five and six hundred missionaries — possibly, now, with the ordained natives, eight hundred

ordained preachers of the gospel — among two hundred millions of people ! The city of London alone has more than thirteen hundred preachers ; what are eight hundred for the whole of India ? The whole number of nominal “ Christians ” reported, in connection with all the missions, hardly exceeds one fourth of the population of the single city of Calcutta, with its suburbs ! Mr. Mullens well says : “ Taken together, looked at side by side, the native converts may seem numerous, the expenditure large, the missionaries many, the circulation of Christian literature great, the schools and scholars powerful for good ; but regarded as they really are, scattered over the empire, many perhaps in a few localities, but very few in all others, they are in truth lost amid the sea of population which the empire contains, and in many, many cases, utterly fail to attract the eye of the stranger who wishes to learn what objects of interest the cities and provinces contain.” Enough to encourage has been done ; more than enough to stimulate remains to be accomplished. The field is more fully open, and, through the increase of steamers in the Mediterranean, the Red Sea, and the Indian Ocean, railroad and canal across the Isthmus of Suez, and railroads in India, much more accessible ; the influence of idolatry, superstition, and former customs are more decidedly weakened and yielding ; the knowledge of Christianity, the impression that it will prevail, and the influence of Christian views and institutions are more widely extended, and the safety and protection of Christian laborers and converts more fully assured than ever before. “ A Christian man,” says Dr. Mullens, “ may well stand speechless in wonder and gratitude, as he contemplates the vast change which has passed through Hindoo society in relation to idolatry ; the decay of confidence in the old gods and priests ; and the increasing expectation, on every side, that Christianity will entirely supplant the ancient faiths.” The success of the missions is cheering, and the providence of God obviously invites the church to more earnest effort here, as well as in other portions of a world yet to be enlightened and saved.

OUR PACIFIC BANYAN-TREE.

THE Banyan-tree, of India, is the best illustration of the progress of missionary work in the Pacific. One mission, begun at a suitable centre, throws out its branches to other points, to become centres in their turn for an ever-expanding work. No longer dependent solely on the parent stock, though remaining in connection with it, each separate branch roots itself in the common soil.

Fifty years ago the brig *Thaddeus* was on its way around Cape Horn, bearing the seeds of that Christian civilization whose spreading branches cover the Hawaiian Islands, whose offshoots are taking vigorous root thousands of miles away to the southeast, in the Marquesas Islands, and still further away to the south and southwest, in Micronesia. Civil government ; institutions of learning of all grades, from the common-school to the college and seminary ; a growing commerce, already reckoned by millions instead of hundreds of dollars, as fifty years ago ; Sabbath-schools, and churches in which are convened, every Lord's-day, as large a proportion of the population as in our own favored land ;

a Christian literature in six different native languages, with weekly and monthly issues from the newspaper press, religious and secular; these are some of the fruits of that tree whose leaves are for the healing of the nations.

The expenditures of the American Board in the Pacific are now limited almost entirely to the running expenses of the *Morning Star* and the support of the families of American missionaries, some of whom have grown gray in the service, while others have retired from active duty. The sixty native churches, and the entire body of native pastors and preachers in the home and foreign field, receive no aid from the Board. Nearly thirty thousand dollars in gold, given last year for various Christian objects, the sending forth of five foreign missionaries to the regions beyond, and the employment of a native Chinese to labor among his immigrant countrymen, express the love and devotion to the cause of Christ of the Hawaiian churches.

To the wisdom and good judgment of the Hawaiian Board, on which, of late years, has been devolved the special care and responsibility of the work, and to the rare administrative ability of its executive officer, Dr. Gulick, — a native of the Islands and a son of one of the earlier missionaries, — are largely due the present success and prosperity of our evangelical efforts in the Pacific.

OUR WORK—THE NEW YEAR.

To win men to Christ, to organize them into living, independent churches, and to move on to the regions beyond — this is our work. We seek not to build up this or that form of church polity, not to introduce our forms of civilization, but to bring all *nations*, each with its particular endowment of mind and heart, in ways and methods best suited to each, to the worship and praise of God — that He may be glorified by all and in all the varied attributes and possibilities of our humanity.

For pecuniary compensation, we offer the missionary only what shall leave his hands and heart free to work in the particular field to which he goes; but we offer him the grandest opportunities for labor in building up the kingdom of Christ. We can give him a parish of a hundred thousand souls, *dependent on him alone* for the knowledge of salvation, and if that is not enough we can double or treble it. And it is our joy that we can point to men and women on mission ground, of the noblest spirit and holiest consecration, — to some receiving the scanty pittance of a few hundreds a year who could command thousands in our city pulpits and in professors' chairs, but whom no positions at home could tempt to leave their high calling; and to others whose earnest devotion, untiring energy, loving and prayerful spirit, find equal "audience with the King."

We would organize believers into churches and set pastors over them, and close all ecclesiastical and pecuniary relations with them at the earliest moment. We push the young eagles out of the nest as soon as fledged, sooner oftentimes than they like to go, sometimes too soon, possibly, in our zeal, but oftener, far, that we and they may be surprised at the strength of their young pinions, and the noble independence of their flight as they soar away heavenward.

With humble joy and gratitude to the great Head of the Church we point to scores of churches in the care of a native ministry, as independent of any pecuniary aid, or ecclesiastical control of ours, as Park Street or Old South Church in Boston. We cannot help some feeling of parental solicitude for their welfare, but we ask of them only coöperative work for Christ, and a fair measure of love for ourselves. And if in some particular instance, for untoward reasons, we fail to receive the latter, — as we *never have failed* in case of an independent, self-supporting church, but only where we have helped, perhaps, too much, — why, we wait patiently for a better mind. We claim no exemption from difficulties, trials, and disappointments. We have no cast-iron methods, but seek to study the peculiarities of each place and people, and adapt the details of our general system to the wants of each. We are on the watch, and grateful for suggestions from every quarter; but we must be excused from accepting such, however well intended, as experience in past years, whether in our own or other missions, has shown to be unwise.

Such, Christian friends, is the method by which we seek to fulfill the trust committed to us. The Board and its agencies for good are yours, not ours — we, your servants for Christ's sake. We are glad for the generous confidence of past years; glad for the prayers of the sainted dead, and of living believers, that stay up our hands and bring down a blessing on our work; glad for the gifts into the treasury of the Lord in our days of doubt and anxiety, that have cheered our hearts and sent a thrill of joy and hope to the ends of the earth. And so now, though we know not what the future has in store for us, yet walking by faith and not by sight, looking forward and upward, we would brace our energies for nobler work in the year to come.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

SINCE the last Annual Survey was prepared, intelligence has been received of the death of one ordained missionary, and one male and three female assistant-missionaries — the veteran Dr. King, so long the honored representative of the Board in Greece; Mrs. Sanders, who had but recently returned to Ceylon, in the hope of years of active labor for the women of that country; Mrs. R ggs, after many years of rare self-sacrificing devotion to the social and religious welfare of the Indian tribes of the northwest; and Mr. and Mrs. Abner Wilcox, who had recently come to the United States, after more than thirty years of faithful and useful labor at the Sandwich Islands in connection with the schools. Some also, not yet fallen asleep, through failure of health or for other reasons, have ceased from their missionary work and from connection with the Board, and a very considerable number have found it necessary to visit their native land, for rest and the recovery of health. On the other hand, one ordained missionary, one physician, and four women have returned to their fields after such a visit, and (including two missionaries and their wives who were formerly in the work, but had been released and now enter again upon it) thirty-four new laborers — eleven, ordained missionaries, two physicians, one other undordained man, fifteen married and five unmarried women — have gone out.

The year has been one, to say the least, of general, well sustained progress in the mission fields. There have been trials, — in Western Turkey, very sore trials, — but the addition of 1,600 members, by profession, to the mission churches; decided progress in nearly all the missions, in the very hopeful work of developing native talent — raising up, in the mission schools and seminaries, efficient and acceptable pastors, preachers, and teachers; marked progress also in the direction of self-support and of missionary effort among the churches — in the development of a self-sustaining, self-propagating Christianity, of self-governing churches, with a working, Christian spirit; a state of things in Syria which leads the mission to say, “there has never been a brighter day in the history of the Syria mission than the present”; such openings in Persia, among others than Nestorians, and such a change of present and prospective plans, as call for a change of name, so that there is to be no longer a “Nestorian Mission,” but a “Mission to Persia”; the sending out of so considerable a number of new laborers; the going forth of a brother, beloved for his own sake and beloved for the fathers’ sake, to commence a new mission in Japan; the liberality of the churches at home towards the Board, and the progress of the movement connected with Woman’s Boards of Missions; all these are among the things which cheer, and call for gratitude. Never were there stronger motives for consecration to the work of Christ, — for earnest and well directed efforts to complete the work begun, — and never more occasion for earnest and prevailing prayer on the part of all who look for the triumph of Christ’s kingdom in the earth.

AFRICA.

GABOON MISSION.

(West Africa, near the equator.)

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA (Bar'-rack-ah. — North bank of the Ga-

boon, a few miles from the ocean). — William Walker, *Missionary*; Mrs. Catharine H. Walker.

In this Country. — Albert Bushnell, *Missionary*; Mrs. Lucina J. Bushnell.

Mr. and Mrs. Walker remain alone in the Gaboon, as Mr. and Mrs. Bushnell have again been obliged to seek the recovery of health and vigor in a less trying climate. For more than a quarter of a century these brethren have struggled on against a debilitating climate, the vices, without the virtues, of European traders, and the intrigues of Romanists, added to all the corruptions and deceit of a most debasing superstition. They have not been able to find, and retain, reliable native helpers; the church has been in an unpromising condition; but two new members, young women from the girls’ school, were received in July last, and some apparent religious interest has been noticed on the part of a few among the people. The two schools were much as usual, about 25 pupils in each, until Mr. Bushnell left, when “about half” the girls were taken to Mr. Walker’s premises.

ZULUS. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins. — One native teacher.

UMTWAUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — One native preacher.

IEFAFA (E-fah'-fah. — About 60 miles S. W. of Port Natal). — Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone. — One teacher and one helper.

AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman. — One teacher and two helpers.

AMANZINTOTE (Ah-mahn-zeem-tó'-ty. — About 22 miles S. W. of Port Natal). — David Rood, William Ireland, *Missionaries*; Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland. — Two catechists and one teacher.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of

Port Natal). — Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley, Mrs. Mary K. Edwards. — Two teachers.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary*; Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBINI (A-sec-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVORI (Oom-vo'-ty. — About 40 miles N. N. E.

of Port Natal). — Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd. — Five teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

In this Country. — Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

Mrs. Edwards joined this mission in November, 1868. Mr. and Mrs. Bridgman reached the field, on their return from the United States, on the 1st of April. Tendencies to revert to the old usages of heathenism, and to a low religious life, on the part of some of the professed followers of Christ, have excited the fears of the missionaries. On the other hand, the success of the training-school, in charge of Mr. Ireland, with 33 pupils, gives promise of an efficient corps of native helpers at no distant day; movements are in progress to develop a livelier sense of personal responsibility on the part of the native Christians; Mrs. Lloyd continues, with unabated zeal, in her self-denying labors; Mrs. Edwards rejoices in tokens of special favor on her boarding-school for girls, with more than 20 scholars; Umbyana more than fulfills the expectations of the mission by the results of his labors among his countrymen; 23 additions to the churches show that missionary effort is not without return; and great numbers are becoming intellectually familiar with the truths of the gospel. The number of common schools now reported is 17, with 423 male and 339 female pupils. The eleven churches have 456 members.

EUROPE.

GREECE.

The death of Dr. King, on the 22d of May, virtually closed the mission of the Board in Greece. The work developed by him has gradually been taken up by his pupils, and with them has passed under the care of the American and Foreign Christian Union.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE. — Elias Riggs, D. D., Edwin E. Bliss, D. D., Andrew T. Pratt, M. D., George F. Herrick, I. Fayette Pettibone, Henry A. Schauflier, Theodore A. Baldwin, Milan H. Hitchcock, *Missionaries*; Mr. H. O. Dwight, *Secular Agent*; Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Sarah F. Pratt, Mrs. Helen M. Herrick, Mrs. Clara E. Schauflier, Mrs. Matilda J. Baldwin, Mrs. Lucy A. Hitchcock, Mrs. Mary A. Dwight. — Two native pastors, one licensed preacher, four teachers, and two other helpers.

SMYRNA (About 200 miles S. W. of Constantinople). — One licensed preacher, one school teacher.

BROOSA (57 miles S. S. E. of Constantinople). — Benjamin Schneider, D. D., Sanford Richardson, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Rhoda Ann Richardson, Miss Ursula C. Clarke. — One pastor, two teachers.

NICOMEDIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons. — One licensed preacher, two teachers, and one other helper.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — John F. Smith, Charles C. Tracy, *Missionaries*; Mrs. Lizzie Smith, Mrs. L. A. Tracy, Miss Flavia S. Bliss. — Four teachers.

CESAREA (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O.

Barrows, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Elizabeth Giles, Mrs. Clara S. Barrows, Miss Sarah A. Closson, Miss Ardelle M. Griswold. — One pastor and one teacher.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — William W. Livingston, Edward Riggs, *Missionaries*; Henry S. West, *Missionary Physician*; Mrs. Martha E. Livingston, Mrs. Sarah H. Riggs, Mrs. Lottie M. West, Miss Rebecca D. Tracy. — One licensed preacher, one teacher, and one other helper.

ADRIANOPLE (European Turkey, 137 miles W. N. W. of Constantinople). — One helper.

ESKI ZAGRA (Es-kec-Zagh'-rah. — European Turkey, 200 miles N. W. of Constantinople). — Charles F. Morse, Lewis Bond, Jr., *Missionaries*; Mrs. Eliza D. Morse, Mrs. Fannie G. Bond, Miss Rosceltha A. Norcross. — One licensed preacher, two teachers, and two other helpers.

PHILIPPOPOLIS (Phil-ip-po'-po-lis. — European Turkey, 225 miles W. N. W. of Constantinople). — James F. Clarke, Henry C. Haskell, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell, Miss Minnie C. Beach.

SAMOKOV (European Turkey, 300 miles W. N. W. of Constantinople). — W. Edwin Locke, Henry P. Page, *Missionaries*; Mrs. Zoe A. M. Locke, Mrs. Mary A. Page. — Two helpers.

In this Country. — Joseph K. Greene, Julius Y. Leonard, J. N. Ball, *Missionaries*; Mrs. Elizabeth A. Greene, Mrs. Amelia A. Leonard, Mrs. Martha A. Ball, Miss Mary E. Reynolds, Miss Eliza Fritchier.

Dr. and Mrs. West and Mrs. Dr. Riggs, in this country a year ago, have returned to Turkey, and eight new laborers, Mr. and Mrs. Hitchcock, Mr. and Mrs. Edward Riggs, Mr. and Mrs. Barrows, Miss Griswold, and Miss Beach, have joined the mission. Mr. Ladd and Dr. Van Lennep are no longer connected with it. Mr. and Mrs. Ball, Miss Fritcher, and Miss Reynolds, have come to the United States, seeking restoration of health.

At Constantinople, the missionaries have been greatly tried by the conduct of a portion of the Protestant community. The motives and conduct of the missionaries in endeavoring to raise them to independence and to the support of their own institutions, at the earliest practical moment, have not been properly appreciated, and secret and open enemies of the truth have improved the occasion to embarrass the work. The experience of the early churches, as recorded in the Acts and in the Epistles of the New Testament, finds renewed and painful illustration. Happily the difficulties referred to are thus far mostly confined to the capital and its immediate neighborhood.

To the 22 churches only 34 persons were added by profession during the last year reported. The churches now number 768 members. The number of registered Protestants in the field is 3,672. The theological school at Marsovan reports 23 pupils; the training school at Philippopolis, 32; training-classes at other stations, 18; the girls' boarding-school at Marsovan, 25, and that at Eski Zagra, 23. Thirty-eight common schools have 1,103 scholars. Drs. Riggs, Bliss, and Pratt, at Constantinople, are specially engaged in literary labors, in connection with the press, for the three missions in Turkey. The printing during the year amounted to 5,244,000 pages, in Armenian, Armeno-Turkish, Arabo-Turkish, and Bulgarian.

CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AIN'TAB (Ine'tab. — About 90 miles E. N. E. from Scanderoon). — Henry T. Perry, Henry Marden, *Missionaries*; Mrs. Jennie H. Perry, Mrs. Mary L. Marden, Miss Myra A. Proctor, Miss Mary G. Hollister. — Native pastors, 1st church, Baron Simon, 2d church, Baron Krikore. — One licensed preacher and six teachers. — Out-station, Hassan Beyli, Baron Boghos Kalfur, pastor; one teacher.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, Tillman C. Trowbridge, *Missionaries*; Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge, Mrs. Josephine L. Coffing. — Native pastors, 1st church, Baron Murad, 2d church, Baron Avedis. — One licensed preacher and six teachers. — Out-station, Albustan, Baron Sarkis, pastor; one teacher.

OO'R'FA (About 180 miles N. of E. from Scanderoon. — (In charge of missionaries at other stations.) — Acting pastor, Baron Tomas. — Four teachers and one other helper. — Out-stations, Severeck, acting pastor, Baron Garabet; two teachers; Adyaman, Baron Kevork, pastor; two teachers.

ALEP'PO (About 90 miles S. E. of Scanderoon). — David H. Nutting, M. D., *Missionary Physician*; Mrs. Mary E. Nutting. — Baron Sarkis, pastor; one teacher.

AN'TIOCH (30 miles south of Scanderoon). — P. O. Powers, C. C. Thayer, *Missionaries*; Mrs. Mary F. Thayer, Miss Mattie G. Powers. — Baron Harootune, pastor, one licensed preacher.

ADANA (Ah'-da-nah. — About 70 miles N. W. of Scanderoon). — Lucien H. Adams, *Missionary*; Mrs. Nancy D. Adams. — Baron Garabet pastor; two teachers. — Out-station, Tarsus, Baron Haches, pastor; one teacher.

Mr. and Mrs. Marden sailed from New York September 11, to join this mission, Miss Proctor returning to the field at the same time. Mrs. Coffing sailed on her return October 30. Mr. and Mrs. George B. Nutting are no longer connected with the Board. The work has been encouraging. To the 20 churches 157 members were added by profession during the year, the whole number of members being now 1,458; 13 of the churches have native pastors, and there are 7 other licensed preachers; a second church edifice has been erected at Aintab, and a pastor ordained over the First Church there, by a council of natives, in the presence of twenty-five hundred spectators; at Marash a *third* place of worship is filled with attentive listeners; there has been marked ad-

vance in contributions to various objects, and successful management of their own affairs by native churches; and an unexpectedly large number of young men are offering for the ministry. There were 36 pupils in the theological school at Marash, 30 in the girls' boarding-school at Aintab, and 1,464 in 44 common schools.

EASTERN TURKEY.

(1835, at Trebizond.)

BIT-LIS' (Near Lake Van, about 150 miles E. N. E. of Diarbekir). — George C. Knapp, L. T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Simon ———, pastor; two teachers.

ERZROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, Royal M. Cole, John E. Pierce, *Missionaries*; Mrs. Nellie A. Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee. — One licensed preacher, two teachers, and one other helper. — Out-stations, Trebizond, Hagop Felician, pastor; one teacher; Chevermeh, Harootune Muradian, pastor; one teacher.

HARPOOT (Har-poot, guttural H. — About 175 miles

S. of Trebizond). — Crosby H. Wheeler, Herman N. Barnum, Henry S. Barnum, *Missionaries*; Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Mrs. H. S. Barnum, Miss Mattie Seymour, Miss Mary E. Warfield. — Mardiros Shimavonian, pastor; six teachers.

MARDIN'. — W. F. Williams, Alpheus N. Andrus, Theodore S. Pond, *Missionaries*; Mrs. Clarissa C. Williams, Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — Georgius Imdaia, pastor; one teacher. — Out-stations, Sert, Elias Sahado, pastor; one helper; Diarbekir, Tomas Bogajian, pastor; three teachers; Cutterbul, Abd un Noor, pastor; two helpers.

In this Country. — Orson P. Allen, *Missionary*; Mrs. Caroline R. Allen. In England, Miss Maria A. West.

Station not known. — George C. Reynolds, M. D., *Missionary Physician*; Mrs. Mattie E. Reynolds.

Dr. and Mrs. Reynolds sailed for this field on the 11th of September last. Mr. and Mrs. Allen have come on a visit to the United States, and Miss West is seeking much needed recreation, and the recovery of health and strength, among friends in England. The progress and prospects of the work are still very cheering, specially in connection with the Christian liberality and missionary enterprise of the churches and the native pastors and helpers. By the last report the number of churches was 23, with 755 members, and the number of native pastors 20; but it is supposed that 3 more churches have now been organized, and pastors ordained over them. During the year, 100 members were added to the churches by profession. Other statistics were — registered Protestants, 5,072; preaching places, 77; average Sabbath congregations, 4,074; Sabbath-schools, 39, pupils, 2,620; common schools, 103, pupils, 2,462; pupils in theological schools — at Harpoot, 45, Mardin, 5; pupils in female boarding-school at Harpoot, 46. There are also training-classes of young men, and schools for girls, at Erzroom and Bitlis, which greatly encourage the missionaries, holding out the promise of more efficient helpers in the future.

SYRIA MISSION (1821.)

BEIRUT (Bay-root'). — William M. Thomson, D. D., C. V. A. Van Dyck, M. D., D. D., *Missionaries*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Miss Eliza D. Everett, Miss Nellie A. Carruth. — One native helper and one teacher.

ABEIH (Ah-bay'. — 10 miles S. E. of Beirut). — Simeon H. Calhoun, William Bird, H. H. Jessup, D. D., William W. Eddy, *Missionaries*; Mrs. Emily P. Cal-

houn, Mrs. Sarah F. Bird, Mrs. Harriet E. Jessup, Mrs. H. M. Eddy. — Five teachers. — Out-station, Ain Zehalta, Khalil Maghazhub, pastor; one teacher.

SIDON (20 miles S. of Beirut). — James S. Dennis, *Missionary*. — One licensed preacher and two teachers.

TRIPOLI (Trip'-po-ly. — 46 miles N. N. E. of Beirut). — Samuel Jessup, I. N. Lowry, *Missionaries*; Mrs. Anne E. Jessup, Mrs. Mary E. Lowry. — One teacher and one helper.

The special event of the year in this field has been the organization, and, thus far, very encouraging prospects of the seminary for training a native ministry, under the charge of Messrs. Calhoun, H. H. Jessup, and Eddy. As a fitting complement, the female seminary at Beirut, under the care of Misses Everett and Carruth, is very promising. The female school at Sidon has also been gaining in numbers and influence. Add to these institutions the Syrian College (not immediately connected with the mission), already numbering nearly seventy pupils, and the Christian literature issued under the supervision of Dr. Van Dyck, and there seems reason for the words of cheer in a general letter

from the mission: "There has never been a brighter day in the history of the Syria mission, than the present. The Bible is printed in various attractive editions; the power of priestly tyranny is in a great degree broken; thousands of the people have heard the gospel message; deputations have come from different villages, asking for preachers and teachers; towns and villages long sealed against us are now open and asking for missionary labor; baptisms have begun to take place among the Druzes; even the Mohammedans are sending their children to our schools." Twenty-one additions to the churches were reported for the year. The number of pages printed, including 7,500 for the blind, was 5,787,500.

MISSION TO PERSIA. (1834.)

OROOMIAH (O-roo'-me-ah.—Near Lake Oroomiah).—George W. Coan, Benjamin Labaree, Jr., *Missionaries*; Thomas L. Van Norden, M. D., *Missionary Physician*; Mrs. S. P. Coan, Mrs. Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss N. Jennie Dean.—Two native preachers, two teachers, and two other helpers.

SEIR (Seer.—Near Oroomiah).—Joseph G. Cochran, John H. Shedd, *Missionaries*; Mrs. Deborah P. Cochran, Mrs. Sarah J. Shedd.—One native preacher and three teachers.

In this Country.—Justin Perkins, D. D., *Missionary*; Mrs. C. B. Perkins, Mrs. Sarah J. Rhea, Miss Mary Susan Rice, Miss Mary Cochran.

This mission has been weakened by the necessary return to the United States of several very useful laborers, including the venerable Dr. Perkins, and Miss Rice, who had been for twenty-two years connected with the female seminary. There has been special religious interest at several places during the year. On a single Sabbath in July, 40 persons were received to the communion at three villages, and many others were propounded for admission. There is found to be an increased spirit of inquiry among Mussulmans in Persia, and the door for labor among Armenians seems much more open than heretofore. Among the Nestorians there are now few who have failed to hear the gospel message; and the mission feels that the time has come to follow up with more earnestness the effort to evangelize other races in that region. Mr. Labaree has already a class of seven young men in training to labor among the Armenians. In view of this new direction of labor, the mission will no longer be called the "Nestorian Mission," but "the Mission to Persia."

SOUTHERN ASIA.

MAHRATTAS. (1813.)

(WESTERN HINDOSTAN.)

BOMBAY (Bom-bay').—(In charge of Mr. Hazen.)—Vishnu Bhaskar Karmarkar, native pastor; one catechist.

AHMEDNUGGER (Ah-med-nug'-ur.—About 140 miles E. of Bombay).—Lemuel Bissell, William H. Atkinson, *Missionaries*; Mrs. Mary E. B. Bissell, Mrs. Calista Atkinson.—R. V. Modak, acting pastor; Sidobá B. Misal, pastor at Seroor; Gungaram Waghchawaré, pastor at Kolgaw; twenty helpers at station and out-stations.

RAHOORI (Rah-hoo'-ree.—About 25 miles N. W. of Ahmednugger).—Henry J. Bruce, *Missionary*; Mrs. Hepzibeth P. Bruce.—Waniram Ohol, Vithu Bhambal, Jayaram Barase, native pastors; eight helpers at station and out-stations.

KHOKAR (Kho'-kür.—About 35 miles N. of Ahmednugger).—Kásan Mahammadji, Sayáji Sawairátwad, native pastors; eleven helpers.

PIMPLUS (Pim'-plus.—About 48 miles N. N. W. of

Ahmednugger).—(In charge of Mr. Bruce.)—Five native helpers.

WADALE (Wúd-ah'-ly.—About 25 miles N. E. of Ahmednugger).—Lakshman M. Sálave, Mahipati Anakáipsagar, Haribá D. Gáiakwád, pastors; one licensed preacher and fifteen helpers.

SATARA (Sat-tah'-rah.—About 120 miles S. E. of Bombay).—William Wood, *Missionary*; Mrs. Elizabeth P. Wood.—Five helpers.

BRUINJ (In charge of Mr. Wood).—Two native helpers.

SHOLAPOOR (Sho-lah-poor'.—About 125 miles S. E. of Ahmednugger).—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.—One licensed preacher, and four helpers.

Station not known.—S. R. Wells, *Missionary*; Mrs. Mary S. Wells.

On the way.—Charles Harding, *Missionary*; Mrs. Elizabeth D. Harding.

In this Country.—Amos Abbott, Samuel B. Fairbank, *Missionaries*; Mrs. Anstice W. Abbott, Mrs. Mary B. Fairbank.

This mission has been, within a few years, sadly reduced in strength. Messrs. Barker and Dean have been released from their connection with the Board, and

Mr. Abbott has returned with his family to the United States. Mr. Harding sailed on his return, with his wife (formerly Miss Ballantine), a daughter of the mission, on the 16th of October. Mr. and Mrs. Wells, new laborers, sailed in July. The twenty-three native churches in this field give pleasing evidence of increased devotion to the cause of Christ, and are disposed to accept greater responsibility for the evangelization of their countrymen. Some of the native pastors and helpers evince a spirit of true, self-sacrificing consecration. Fifty-eight persons were added to the churches by profession during the last year reported. The contributions amounted to 1,635 rupees. Opportunities for labor among the women are increasing and have been improved, and there is much to encourage missionary effort here, as throughout India.

MADURA MISSION. (1834.)

(SOUTHERN HINDOSTAN.)

MADURA (Mad'-u-rah. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary*; Henry K. Palmer, M. D., *Physician*; Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer, Miss Rosella A. Smith, Miss Carrie Hartley. — A. G. Rowland, C. William, native pastors; ten catechists, three readers, three teachers in boarding-school, ten school-masters, and four school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, *Missionary*; Mrs. Sophia Chester. — A. Savarinattu, native pastor; nine catechists, four readers, twelve school-masters, and four school-mistresses.

TRUMANGALAM (Te'-roo-mun'-ga-lum, or Tir'-ū-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — G. Vathanayngum, native pastor; ten catechists, one reader, five school-masters, and two school-mistresses.

TIRUPUVANAM (Te'-roo-poo'-va-num, or Tir'-ū-pū'-va-num. — 12 miles S. E. of Madura). — Thornton B. Penfield, *Missionary*; Mrs. Charlotte E. Penfield. — Two catechists, and two school-masters.

MANDAPASALIE (Mun'-dah-pah-sah'-lic. — 40 miles S. S. E. of Madura). — Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor, Miss Martha S. Taylor, Miss Sarah Pollock. — D. Christian, H. Zilva, native pastors; seventeen catechists, four readers, one teacher in girls' boarding-school, twelve school-masters, and three school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Five catechists, four school-masters, and one school-mistress.

PERIAKULAM (Per'-i-ah-koo'-lum. — 45 miles W. N.

W. of Madura). — (In charge of Mr. Noyes.) — Five catechists, two readers, two school-masters, and two school-mistresses.

BATTALAGUNDU (Bat'-ta-la-goond'-doo, or Bat'-tah-lah-gūn'-dū. — 32 miles N. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn. — Six catechists, two readers, five school-masters, and one school-mistress.

MANA MADURA (Mah'-nah-Mad'-u-rah. — 30 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — One catechist, two school-masters, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). Five catechists, six readers, one teacher in girls' boarding-school, two school-masters, and two school-mistresses.

SIVAGUNGA (Siv'-a-gun-gah. — 25 miles S. of E. from Madura). — (In charge of Mr. Capron.) — Two catechists.

PASUMALIE (Pahs'-u-mah-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick.) — One catechist, three teachers in the Seminary, and one school-master.

KAMBAM (Kum'-lum. — 80 miles W. S. W. of Madura). — Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes. — E. Seymour, native pastor; twenty catechists, two readers, ten school-masters, and five school-mistresses.

USALAMPATTI (Oo'-sa-lum'-put'-ty. — 19 miles W. of Madura). — (In charge of Mr. Herrick.) — Six catechists.

In this Country. — William Tracy, John Rendall, Charles T. White, Thomas S. Burnell, H. C. Hazen, *Missionaries*; Mrs. Emily F. Tracy, Mrs. Anna M. White, Mrs. Martha Burnell, Mrs. Ida J. Hazen.

Messrs. White and Burnell have found it necessary to come on a visit to this country, and also, more recently, Mr. and Mrs. Hazen, on account of the severe illness of the latter. There are now connected with the 14 stations of this mission 170 "village congregations," embracing 1,963 men, 1,809 women, and 2,893 children, in all 6,665; a gain during the year of 348. These persons reside in 249 different villages. A new church has been formed at Madura, and a pastor ordained over it. To the 31 churches, 96 persons were added by profession. The total membership, in good standing, is now 1,322. The contributions of the churches for different purposes, amount to about \$903, gold, a very considerable gain upon previous years.

The number of common schools is 88, with 1,438 boys and 305 girls as pupils. The several boarding-schools report 78 male and 96 female scholars. The most striking feature in the history of the mission the past year has been the waking up of the native Christians to the duty of doing more to help themselves.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — William E. De Riemer, *Missionary*; Emily F. De Riemer. — Benjamin H. Rice, native pastor; two licensed preachers, two catechists, three teachers for training and theological school, nine school-teachers, and four helpers.

PAN'DITERIPO. — Two catechists, five school-teachers.

TIL'LIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — One preacher, one catechist, six school-teachers, and one helper.

Oo'DOOVILLE. — Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for

boarding-school, seven school-teachers, and one helper.

MANEPI (Man'-e-pai). — Samnel F. Green, M. D., *Physician*; Mrs. Margaret W. Green. — One catechist, two teachers of medical class, four school-teachers, and two helpers.

CHAV'AGACHERY (In charge of Mr. Hastings). — Thomas P. Hunt, native pastor; two catechists, three school-teachers, and one helper.

Oo'DOOPITTY. — John C. Smith, *Missionary*; Mrs. Mary C. Smith, Miss Harriet E. Townshend. — D. Stickney, ordained native preacher; one catechist, one teacher in girls' boarding-school, three school-teachers, and one helper.

In this Country. — James Quick, Enrotas P. Hastings, Marshall D. Sanders, *Missionaries*; Mrs. Mary E. Quick, Mrs. Anna Hastings.

The death of Mrs. Sanders, by which the mission was greatly afflicted in November, 1868, should be mentioned here, as intelligence of the event was received after the preparation of the last Annual Survey. Miss Webster has been married to an English missionary, and has resigned her connection with the Board. Mr. Sanders is now in this country.

Thirty-five persons were added to the churches of the mission, by profession, during the year. The native pastors and other Christians are making very commendable efforts to reach the heathen population with the influence of the gospel, by Bible distribution, and visiting from house to house, as well as by public services. "During the best working season of the year," it is reported, "a general effort was made to reach all the villages, and so far as possible, the families of our field, with the Word of God. The native pastors, preachers, catechists, colporters, and some of the teachers engaged in this work." Special attention has been given also to the subject of self-support and benevolent contributions; some members of the churches give the tenth of their income, benevolent contributions rose to nearly \$1,000 (gold) in 1868, and the Native Evangelical Society has enlarged its work, its income for the last year reported having been \$419.97.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo-chow'). — *City Station*, Simeon F. Woodin, Charles Hartwell, *Missionaries*; Mrs. Sarah L. Woodin, Mrs. Lucy E. Hartwell. — One native preacher, one catechist, and one teacher.

NANTAI (Nan-ty'). — Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin, Miss Adelia M. Payson. — Three native preachers, and two teachers.

On the way. — Dauphin W. Osgood, M. D., *Physician*; Mrs. Helen W. Osgood.

The year, with this mission, has not been one of striking events, but of general, healthful progress. There are now six churches, with 104 members (18 of whom were received within the year); six common schools, with 121 pupils; 14 pupils in a training-school, and 19 in a female boarding-school. Five young men have finished their course in the training-school, and are desiring to preach Christ to their countrymen; and seven other men, who give evidence of Christian character, have been received for instruction. The women seem specially open to religious influence, and welcome the efforts of the missionary ladies to acquaint them with the truth. Dr. and Mrs. Osgood sailed from San Francisco December 1, to join this mission.

NORTH CHINA.

(At Shanghai, 1854; Tientsin, 1860.)

TIENSIN (T'ê-ên-teen'. — 80 miles S. E. of Peking). — Charles A. Stanley, *Missionary*; Alfred O. Treat, M. D., *Missionary Physician*; Mrs. Ursula Stanley. — Three native helpers.

PEKING (Pe-king'). — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Chauncey Goodrich, *Missionary*; Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt, Miss Mary H. Porter. — Five native helpers.

KALGAN (or Chang-kia-keu. — 140 miles N. W. of Peking). — John T. Gulick, Mark Williams, Thomas W. Thompson, *Missionaries*; Mrs. Emily Gulick, Mrs. Isabella B. Williams. — Two native helpers.

TUNG-CHO (T'hoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, *Missionary*; Mrs. Clara L. Chapin, Miss Mary E. Andrews. — Two native helpers.

Station not known. — Chester Holcombe, *Missionary*; Gilbert T. Holcombe, *Assistant Missionary*; Mrs. Olive Kate Holcombe.

In this Country. — Mrs. Abbie A. Goodrich.

Rev. Chester Holcombe and wife, and Mr. Gilbert T. Holcombe sailed from New York February 9th, and arrived at Peking April 27th. Messrs. McCoy, Sheffield, and Whiting, with their wives, and Miss Thompson, sailed from San Francisco October 4th. Mrs. Bridgman, after twenty-three years of labor in the service of the Board in China, was constrained by ill-health to leave the field in October last. She is now at Shanghai. Mr. Blodget has been on a visit to this country, but is now again on his way to China, with his wife. Mrs. Goodrich has also been constrained to return to the United States. The mission reports "the gospel message sounded forth almost daily" from seven chapels, by missionaries or their helpers, 18 baptisms during the year covered by the report (several others have occurred more recently), and labors among women, difficult, but with some hopeful results. The schools are as yet small, and the work in connection with the press has been mainly preparatory. The prospects of the mission, and of the church in that part of China, are regarded as hopeful.

JAPAN.

Rev. Daniel Crosby Greene, son of Rev. Daniel Greene, and grandson of Jeremiah Evarts, former Secretaries of the Board, and Mrs. Mary Jane Greene, sailed from San Francisco, November 4, designated to Japan, to commence a mission there.

NORTH PACIFIC OCEAN.

HAWAIIAN ISLANDS. (1820.)

HAWAII (Hah-wy'-e). — Titus Coan, David B. Lyman, *Principal of the High School*, Iliio (He'lo); Elias Bond, Kohala (Ko-hah'-lah); Lorenzo Lyons, Waimea (Wy-may'-ah); John D. Paris, South Kona; John F. Pogue, Waiohinu (Wy-o-he'-noo), *Missionaries*. — Native pastors, J. H. Pahis, Onomea; J. Hanaloa, Laupahoehoe; Kamalamela, Hamakua H.; S. C. Luhiau, Kohala Kom.; G. Kaonohimaka, Kekaha; G. W. Pilipo, Kailua; D. S. Kupaha, Helani; S. W. Papaula, Kapaliua; J. Kauhane, Kapaliuka; D. Makuakane, Opihikau; J. Hana, Puula Puna.

MAUI (Mow-ee'). — Dwight Baldwin, M. D., Lahaina, (Lah-hy'-nah); William P. Alexander, Wailuku (Wyaloo-koo); J. P. Green, Makawao, *Missionaries*. — Native pastors, J. M. Kealoha, Kaupo; D. Puhi, Kipahulu; S. Kamakahiki, Koolau; H. Manase, Honuaia; W. P. Kahale, Wailuku; Kahokoamaha, Kaanapali; J. H. Moku, Lahaina; J. Kikiakol, Olowalu.

LANAI (Lah-ny'). — N. Pali, native pastor.

MOLOKAI (Mo-lo-ky'). — S. W. Nueku, Halawa, native pastor.

OAHU (O-ah'-hoo). — L. H. Gulick, M. D., *Corresponding Secretary of the Board of Hawaiian Evangelical Association*; Lowell Smith, D. D.; A. O. Forbes, Honolulu (Ho-no-loo'-loo); O. H. Gulick, Waiialua; B. W. Parker, Kaneohe (Kah-nay-o'-hay), *Missionaries*; Mrs. Thurston, Mrs. Hiitcheock, Mrs. Chamberlain, and Miss Ogden, at Honolulu, and Mrs. Emerson at Waiialua (Wy-ah-loo'-ah). — Native pastors, H. H. Parker, Kawaihau; A. Kaoliko, Waianae; S. N. Paikuli, Waiialua; H. Kauaiho, Hanalei; E. Kikoa, Kahana; P. W. Kaawa, Waikani; J. Manuela, Kaneohe; S. Waiwaiolo, Waimanalo; S. N. Holokahiki, Wailupe.

KAUAI (Kow-y'). — James W. Smith, M. D., Daniel Dole, Koloa (Ko-lo'-ah), *Missionaries*; Mrs. Johnson, at Waioli (Wy-o'-lec); and Mrs. Whitney at Waimea. — Native pastors, A. Pali, Waioli; J. Waiamaui, Lihue; E. Helekunihii, Koloa; A. Kaukau, Waimea.

In this Country. — Rev. E. W. Clark, Portland, Conn., superintending the printing of books in the Hawaiian language.

The year has been one of substantial progress in the Hawaiian Islands. More pastors have been settled (there are now 33); the native ministers have been growing in the estimation of their flocks and of the missionaries; discipline has been faithfully administered in most of the churches; the interests of education have been better cared for; greater sense of responsibility for the advancement of the cause of Christ has been shown in more generous contributions to Christian objects, and in the devotion of five young men and their wives to the foreign work; and though no general revival has been enjoyed, more than

eight hundred members have been added to the churches on profession of faith. The contributions made to the Hawaiian Board for missionary objects, home and foreign, amounted to \$9,462.94, the largest sum ever reported. A lively interest has been felt by the island churches in the Chinese immigrants, now numbering over 1,300, and a native Chinaman, well qualified for the work, has been employed in labor among them, by the Hawaiian Board. Though the system of popular education fails in some respects to secure the best results, the higher schools and seminaries are well sustained. Nineteen different works, in six different languages, have been printed at the Islands, with a total of more than two millions of pages, to supply the wants of the Islands and their foreign mission stations.

Mr. and Mrs. Abner Wilcox, who had been connected with the mission work at the Islands since 1836, having come on a visit to the United States, both died in Connecticut in August last.

MICRONESIA. (1852.)

CAROLINE ISLANDS.

PONAPE (Po'-nah-pay. — Ascension Island, lat. 6° 48' N., long. 158° 19' E. Population, 5,000). — Albert A. Sturges, Edward T. Doane, *Missionaries*; Mrs. Susan M. Sturges.

In the United States. — Mrs. Clara H. S. Doane.

MARSHALL ISLANDS.

(Population estimated at 10,000.)

EBON (Ay-bone'. — Southern part of Marshall Island, near 5° N. lat., 170° E. long.). — Benjamin G. Snow, *Missionary*. — *Hawaiian Missionaries*, D. Kapaali and wife.

NAMARIK. — *Hawaiian Missionary*, J. W. Kaelema-kule and wife.

Away for health. — Mr. H. Aea and wife.

In the United States. — Mrs. L. V. Snow.

GILBERT ISLANDS.

(Population estimated at 35,000.)

APAIAŃG (Ap-py-ahng'. — Charlotte Island, lat. about 2° N., long. 173° E.). — Rev. H. Bingham, *Missionary*; Mrs. Minerva C. Bingham. — *Hawaiian Missionaries*, Rev. J. H. Mahoe and wife.

TARAWA (Knox Island, S. E. of and near ApaiaŃg). — Mr. G. Iaina and wife.

BUTARITARI (Boo-tah'-re-tah'-re). — *Hawaiian Missionaries*, Rev. J. W. Kanoa and wife; Mr. Maka and wife.

TAPITENEĀ. — *Hawaiian Missionaries*, Rev. W. B. Kapu and wife; Mr. G. Leles and wife.

Away for health. — D. Aumai and wife.

Fifty-four members were added to the churches in Micronesia during the year last reported; there were 513 members at the close of the year; the contributions, mostly to the Hawaiian Board, were \$316.60; and books had been sold to the amount of \$309.87. The Gilbert Islands have been much agitated by war, and the work of the mission hindered, yet there has been encouraging progress at a part of the stations there, as well as in other groups. In some cases schools have been quite successful, and much effort is made to bring forward native teachers and helpers, who have been found to labor, at times, with more success than was expected in the case of persons of so little culture.

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

SANTE AGENCY (or Breckenridge). — Edward R. Pond, teacher; Mrs. Mary F. Pond, Miss Julia A. Lafromboise, teacher; Titus Echadooze, Artemas Ahuamani, native pastors.

YANETON AGENCY. — John P. Williamson, *Missionary*; Mrs. Sarah A. Williamson.

OUT-STATIONS. — *Head of the Redwood.* — John Baptiste Renville, native pastor.

Ascension. — Daniel Renville, licentiate.

Dry Wood Lake. — Simon and Peter, licentiates.

Long Hollow. — Solomon Toonkanshuechayay, native pastor

Fort Wadsworth. — Louis Mazawakiyanna, licentiate.

MISSIONARIES AT LARGE. — Thomas S. Williamson, M. D.; Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Miss Jane S. Williamson.

The Dakotas are supposed to exceed 30,000, four fifths of whom have never heard the gospel. Among those who are receiving the knowledge of the gospel, the past year has been one of prosperity. According to the last report of the mission, fifty-seven persons had professed their faith in the Saviour for

the first time, and the whole number of communicants was six hundred and eighteen. The missionaries are assisted in their work by four native pastors, and four native licentiates. A new station has been commenced at the Yankton Agency, by Mr. J. P. Williamson, in order that he may reach a large body of Indians who have never before had a resident missionary among them. Our brethren are desirous of commencing operations at other points; and it is presumed that they will do so at an early day. Rev. Alfred L. Riggs, a son of Rev. S. R. Riggs, and at present pastor of a church in Illinois, is expecting soon to join them, with the hope of aiding in the development of a native ministry.

ODANAH (O-day'-nah).—On Bad River, Wisconsin, 4 miles S. of Lake Superior). — Henry Blatchford, native preacher.

Absent. — Leonard H. Wheeler, *Missionary*; Mrs. Harriet Wheeler.

Mr. Blatchford reports favorably in regard to the church members at Odanah. He says that they are punctual in attending the services of the sanctuary, and that, while living in the midst of a perverse people, they are as “a city set on an hill.” But the pagans still cling to their heathenism.

SENECAS. (1836.

UPPER CATTARAUGUS (Cat - tah - rau/ - gus. — Erle County, N. Y., 25 miles S. W. of Buffalo). — Asher Wright, *Missionary*; Mrs. Laura M. Wright.

LOWER CATTARAUGUS. — George Ford, *Missionary*; Mrs. Ann J. Ford. — One native helper.

ALLEGHANY. — William Hall, *Missionary*; Mrs. Emeline G. Hall. — One native helper.

There has been a degree of interest in advancing the kingdom of Christ among the Senecas, which might perhaps be called a revival; and a few have joined the church by professing their faith in the Saviour. In other respects, moreover, there has been gratifying progress. This is true, especially, of the Cattaraugus Indians. It will be seen that Rev. George Ford, formerly of the Madura mission, has consented to take charge of Lower Cattaraugus.

GENERAL SUMMARY.

Missions.	
Number of Missions,	18
“ “ Stations,	102
“ “ Out-stations,	539
Laborers Employed.	
Number of Ordained Missionaries (3 being physicians),	146
“ “ Physicians not ordained,	8
“ “ other Male Assistants,	4
“ “ Female Assistants,	199
Whole number of laborers sent from this country,	357
Number of Native Pastors	106
“ “ Native Preachers and Catechists,	285
“ “ School Teachers,	366
“ “ other Native Helpers,	224
Whole number of laborers connected with the Missions,	981
1,338	
The Press.	
Pages printed, as far as reported,	15,957,641
The Churches.	
Number of Churches (including all at the Hawaiian Islands),	229
“ “ Church Members “ “ “ “ so far as reported,	20,788
Added during the year, “ “ “ “	1,608

Educational Department.

Number of Training and Theological Schools,	16
“ “ other Boarding Schools,	19
“ “ Free Schools (omitting those at Hawaiian Islands),	478
“ “ Pupils in Free Schools (omitting those at Hawaiian Islands),	13,479
“ “ “ Training and Theological Schools,	486
“ “ “ Boarding Schools,	688
Whole number of Pupils,	15,491

REV. HIRAM BINGHAM.

BY DR. ANDERSON.

THE death of the Rev. Hiram Bingham, well known as one of the first missionaries to the Sandwich Islands, which occurred at New Haven on the 11th of November last, makes it proper that some account of him should appear in the *Missionary Herald*. He was born at Bennington, Vermont, October 30, 1789, and had consequently seen fourscore years. He graduated at Middlebury College in 1816, and completed his theological studies in the Andover Seminary in 1819. A visit to the Foreign Mission School at Cornwall, Connecticut, awakened in him a desire to carry the gospel to the Sandwich Islands, the country of Obookiah. His appointment and designation as a missionary were in that year. His ordination, in connection with that of his Andover classmate, Thurston, in compliance with the request of the Prudential Committee, was by the North Consociation of Litchfield County, in Goshen, on the 29th of September. It was there and then that Mr. Bingham found his wife, in Miss Sybil Moseley, a native of Westfield, Massachusetts, whose interest in the cause of missions had brought her to the ordination. They were married in October, 1819, at Hartford, in the Centre Church. Mrs. Bingham was born September 14, 1792, and she died at East Hampton, Massachusetts, February 27, 1848. Of her five children, three are now doing good missionary service in the islands of the Pacific.

Mr. Bingham's history, until the mission became established, is substantially that of the mission itself. Mr. Thurston's field was on Hawaii, the largest of the islands. Mr. Bingham's was on Oahu, at Honolulu, which soon became the permanent seat of government, and the chief resort of whaling and other ships of the North Pacific; as well as the stronghold of the Prince of darkness in that island-world, and the chief battle-ground for the overthrow of his kingdom. The more important conflicts between sin and holiness, in that part of the world, were fought there; and the missionary stationed there, required undaunted courage, and an inflexible will. These, allied with good nature, cheerfulness, and a calm persistency, Mr. Bingham possessed in a high degree. We may perhaps say that he was made for that position. The two successive kings, and the chief men and women, who ruled in his time, deferred unconsciously to the moral power he was constantly exerting upon them; and the strong-minded, strong-willed Kaahumanu was very much like him, in the best features of her mind and character, after her conversion. The traits of character which sometimes embarrassed his deliberations when in council with his brother missionaries, and which stood in the way of his acquiring a large personal influence

among the churches in his native land, were among the things required in the peculiar circumstances of his position during the first twenty years of the mission. In addition, it may be said that he was sincere and honest, without pretense, without selfish ends, an enemy to every form and species of wickedness, and fearless in rebuking it; of irreproachable character, loved by the good, and dreaded and hated by the wicked. Beyond the circle of his own family, his relations, as he reflected upon them and as they determined his daily thoughts and feelings, were chiefly with the native community. No wonder the natives loved him. It was affecting, in the writer's tour through the Islands, six years ago, to hear aged women inquire, affectionately and in tears, after "Biname," whom they seemed to regard as their spiritual father in Christ.

Six years after coming home, Mr. Bingham published a History of the Mission down to 1845, in an octavo volume of more than six hundred pages. Though diffuse and somewhat cumbrous, it has great historic value, being generally accurate in its statements.

Mr. and Mrs. Bingham's return to the United States was in the year 1841, and was in consequence of the failure of Mrs. Bingham's health. She never recovered sufficiently to encounter the fatigues and exposures of the long voyage to the Islands, though ardently desirous to renew her missionary labors. During the seven subsequent years, until her decease, the mission was making rapid progress. Great changes occurred, and it was scarcely possible for Mr. Bingham, if returned to the Islands, to resume his old relations, and to work with the ease and freedom of the olden times. Missionaries were no longer insulated and independent forces. A Christian commonwealth had arisen, and a community of interests. It was understood to be the belief of Mr. Bingham himself, that, after so long an absence, he could not accommodate himself to the new state of things. In this opinion he was probably correct; and hence, though retaining to the last an unimpaired interest in the mission, he did not resume his missionary labors.

In 1863, on the return of the writer from his visit to the Islands, friends in different parts of the country united in securing an annuity for Mr. Bingham, and he was thus in good measure enabled to pass a comfortable old age. He was expecting to visit the Islands, and take a joyful part with the Hawaiian churches in the semi-centenary of the mission, which comes in 1870. But such was not the will of his Lord. His death was after a brief illness; and we may with the utmost confidence say of him — "Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them."

THE MISSION SCHOOL VOLUME.

OWING to the illness of Dr. Clark, who has the Mission School Volume in charge, and his necessary absence from the Missionary House, for rest and recovery, there will be delay in the preparation of the book. It probably cannot be ready sooner than the middle of January. Meantime, to prevent any misapprehension, it may be well to state distinctly that the book is not to be on sale. It is prepared specially to encourage contributions by the young to the

general "Mission School Fund," and to increase their interest in the mission work, and will be sent in accordance with the proposals published in the Herald for March last, namely, —

"1. If any school chooses still to support some mission school, or a pupil in some seminary, or a native preacher or Bible-woman, *expecting letters from the missionaries in regard to them*, five copies of the book, in paper covers, will be sent for every pupil, and ten for every preacher or Bible-woman so supported.

"2. To schools contributing simply to the Mission School Fund, one copy will be sent for every dollar contributed, so that a school giving fifty or a hundred dollars will have fifty or a hundred copies. Large schools, giving, as some do, four or five hundred dollars a year, may prefer to have their copies neatly bound in muslin covers. If so, they will be sent bound, at the rate of one for every two dollars given."

Specimen copies will be sent to superintendents of Sabbath-schools, or pastors, who may apply for them.

MISSIONS OF THE BOARD.

Syria Mission.

ISHOC, OF SHEIK MOHAMMED.

WRITING from Abeih, September 12, 1869, Mr. Samuel Jessup says: "In my last letter I promised to tell you more about the Tripoli field, especially about the state of things at Sheik Mohammed, a Greek village, about twelve miles north-east of Tripoli.

"Ishoc el Kefroony lives at that village. He was a native doctor and soothsayer. About nine years ago he heard the gospel and became convinced, and declared himself a Protestant. From that day to this he has been the subject of bitter persecution from his old sect, the Greeks, but the gospel leaven has been working thoroughly in his heart. About three years ago he united with the church, and has proved himself a very worthy member. Had it not been for the protection of his Moslem neighbors and friends he would probably have been killed long ago. He doctors them and they protect him. . . .

Gives a House for a School. "Ishoc owned a house in the village, but it has been unoccupied for some time. In June he offered it to us as a *gift*, and we have been two months in taking it. According to Moslem law, a man can make what he

pleases of his property 'Wakuf' (*i. e.* dedicated to some religious or educational purpose), by paying a certain percentage on the property. If the school were put into *his* house, the enemies of the school would tear it down; so he made a donation of a house for the purpose of education. I know of no other Protestant in the country who has done such a thing. But the enemies so intimidated the Moslem judge, that after he had the deed of 'wakuf' made out he delayed two months before giving it, and did not then seal it until I went for it. We have now formal possession, and the boys were greatly delighted the day I marched them up the hill and congratulated them on having a school-house in the village.

His Property Destroyed. "The people of the village generally welcomed us, but a few bitter enemies are persistent in their endeavors to injure every Protestant, and every one Protestantly inclined. Just before I reached there some of them utterly destroyed a large patch of egg-plant belonging to Ishoc, worth \$50 — just about the value of the house he gave us. The Moslem beg, who had recently chosen him secretary, told Ishoc to say the word and he would send men secretly to destroy all those men had — houses and crops and live

stock. Ishoc said: 'I have no witnesses for a legal prosecution, as they did their work secretly and in the night; but I have learned not to render evil for evil.'

Integrity Rewarded. "This Moslem beg chose Ishoc as his secretary, rejecting large number of wealthy and influential Greek, Maronite, and Moslem applicants. When Ishoc expressed his surprise that he sent for him, when he had never once thought of applying for the place, the beg said to him, 'You are the only man in all this region whom I can fully trust.' The beg has since said that Ishoc's scrupulous honesty far surpasses anything he had ever heard of. At one time Ishoc was reduced well-nigh to poverty, but now the Lord seems to be blessing him, and making him a light in all that region. He is by no means rich—far from it, he is poor; yet now he has enough for a comfortable living, notwithstanding the loss he is every year subjected to by the enemies of the gospel.

Other Persecuted Protestants. "He is not alone in his village now, as he was for some years. A few others have also declared themselves Protestants, and are trying to stand up with him against persecutors. One Sunday, while I was there, I heard of a man in a neighboring village who, having recently declared himself an adherent of the Testament, was imprisoned in his own house by his relatives, in order to save him from the violence of his opposers. He heard the truth from one of the Sheik Mohammed brethren, and believed it, and is undertaking to follow it."

WEHEBY, OF BANO—HUMS—THE SEMINARY.

Mr. Jessup also writes: "Weheby, of Bano, of whom I wrote you three months ago, as having just united with the church, is having a quiet summer, free from persecution.

"A letter just received from Hums tells me of a young man, a Greek Catholic, who has just been turned out of house and home because he persisted in attending the meetings of the Protestants. He has taken refuge with one of our brethren. It remains to be seen how far the truth

has found a lodgment in his heart. It costs something here for a young man to declare his faith in Christ as the only Saviour."

Mr. H. H. Jessup wrote, October 9: "Our first year in the seminary is nearly through. The zeal shown by the young men in their studies is most gratifying, and promises well for the future. They would like to study the whole year round, but seem equally willing to spend the five months of vacation in working for the salvation of souls."

Western Turkey Mission.

THE "BITHYNIA UNION"—ORDINATION.

MR. RICHARDSON wrote from Broosa (57 miles S. S. E. of Constantinople) October 5. After referring to the meeting of the American Board, then "assembling in Pittsburg," and the solicitude felt by the missionaries in regard to financial matters, and various difficulties and trials which the Board must meet, he writes:—

"The sixth annual meeting of the 'Bithynia Union' has greatly encouraged and comforted us. Having been delayed two weeks, in consequence of the protracted sessions of the 'Convention' at Constantinople, it assembled at Moorad-chai on the 23d of September. It had been in session two days when Messrs. Parsons and Hitchcock, from Nicomedia, and Mr. I. G. Bliss and myself, from Broosa, reached there. Some of the brethren came out to meet us, and joyfully told us, first of all, that they were holding meetings for the people twice a day, a prayer-meeting in the morning, and a preaching service in the evening, and that the new chapel was filled with earnest hearers. Soon, pastors, preachers, delegates and people were greeting us with a hearty welcome. All were early at the place of holy assembly, and although a cold wind was blowing through the yet unglazed windows, and but a dim light glimmered from the long Turkish or Chinese lanterns swaying from the pillars and walls, the speakers evinced an earnestness of manner and a depth of emotion altogether unusual to them. Our good

and venerable S——, and the able and dignified A——, exalted and exultant, poured forth the truth with pathos and power.

"The next evening the chapel was dedicated, followed by offerings from the people to buy glass for the windows. On Sabbath morning the pastor elect was ordained, by the laying on of the hands of the presbytery. Four missionaries and three pastors gathered round the kneeling candidate. The beloved John, of Billjik, implored the throne of grace. A large congregation silently and reverently beheld a scene unwitnessed since ancient days amid these vine-clad hills and granite crags of the Sangarius. The new pastor is a graduate of the Bebek, and his wife of the Hasskeyy seminary, Constantinople, and both are children of the old, well-ordered, and established church of Adabazar. This Mooradchai people, having made great effort and sacrifice to secure their chapel, begin by paying one half their pastor's salary. They will pay three fourths in 1871, and all in due time. Let us pray that their advance in all other Christian graces may keep pace with that in the grace of giving."

CHURCH BUILDING AND LIBERALITY AT MARSOVAN.

Mr. Tracy, of Marsovan (350 miles east of Constantinople), wrote September 16th: "I should like to set before you exactly the condition of the work in Marsovan and the neighborhood. But in giving certain facts we are always afraid of making things appear too well. In connection with these cheering facts, I feel constrained to say, that to conclude from them that all goes on swimmingly, that all is love and harmony and self-deal, would be very erroneous. Let the facts go for what they are worth.

"A year ago or more, the brethren of the Marsovan church seriously undertook the task of building a house of worship. After a good deal of consultation they concluded that, by strenuous effort, they might raise ten thousand piasters, besides supporting a preacher. On that condition the Board made them a grant. They have built their house. The money was all used

up before it was half finished, but they went on giving more, until their contributions for this year, instead of ten thousand, amounted to about nineteen thousand. In addition to this the brethren had worked very much with their own hands, four or five of them giving most of their time to it, and the women cooking food for the workmen, or bringing various sorts of gifts. Several times, when they were discouraged, we would say: 'Go ahead! the Lord will provide. Don't be afraid of the Red Sea till you come to it.'

"At last, on Saturday of last week, they came, saying: 'We're in the Red Sea up to our necks. We are in debt fifteen hundred piasters!' We said, 'Hold on till tomorrow.' The church was to be dedicated the next day, though it had no windows in it, no plastering, no pulpit. We hung up white curtains, and made it look as respectable as we could. Sunday, about twelve hundred people came to the dedication. We had interesting exercises, and all passed off well, several preachers taking part. But the hardest thing came last — the collection. What hope was there of drawing much more out of a poor congregation, who had exerted themselves, they felt, to the utmost? Glancing our eye over the assembly we said, inwardly, 'Will it do, or not?' Gathering a little courage, we determined to go ahead. Their enthusiasm got kindled, and the consequence was, that in about half an hour the brethren raised four thousand piasters, about enough to pay the debt and complete the work! This raises the native contributions, in all, to twenty-three thousand, *besides their work*, instead of ten thousand.

"Last Sunday, in Marsovan, seemed to be a new kind of day. The exhilaration, the happy faces, the jingle of the money, made a most agreeable confusion. I never saw the brethren and sisters appear so happy before. Protestants from neighboring towns and villages came in, and shared in the enthusiasm. I think they all went home with new impressions as to what can be done where there's a will.

Liberality at Hadjikeuy. "Lately I went to Hadjikeuy, four hours from here, with

our teacher, Avedis. There are only six brethren there. Last year they, with help from us, built a little chapel and parsonage. Their silk turned out well, and they gave liberally, their contributions amounting to twelve hundred and fifty-two piasters. But this year the silk was a total failure, and they had suffered so much loss that they expected to have much less to give. But in the evening they brought out the money their little society had gathered during the year and counted it. It amounted to twelve hundred and fifty piasters—two piasters less than last year!

"I have no space to speak of other places particularly. Though the work does not go forward in all places as we wish, these facts will show you that we have something to encourage us."

Eastern Turkey Mission.

THE SABBATH IN TURKEY.

MR. PIERCE, writing from Erzroom, September 1, refers to the difficulty of accomplishing much through helpers, in the harvest season of the year, even on the Sabbath. In regard to the observance, or non-observance of that day, he writes:—

"The villagers are busily engaged in harvesting and threshing their crops—so much so that the Sabbath, like any other day, is a day of labor. Men, women, and children are in the field, or at the threshing-floor, every day of the week. Consequently our young men, who are in the habit of going out two and two on the Sabbath, to talk with the villagers, and preach to them the gospel of Jesus Christ, frequently go and return without having been able to find a single listener, except that, now and then, like our blessed Master, they expound the Scriptures to some fellow-traveler, or, while resting at a fountain, preach to those who go thither to draw.

To one brought up in New England, where the Sabbath is regarded as a day of rest—a day to be kept 'holy unto the Lord'—the almost universal desecration of the day which he sees in this eastern country is most painful. If there is any one

particular in regard to which this people, both Protestant and Armenian, need instruction more than in any other, next to a true faith in Christ, it is in regard to a proper observance of the Sabbath. Among the Armenians it is *simply a holiday*—a day of feasting and drinking, visiting and horse-racing; and I am sorry to say there is far too little difference between them and the Protestants. The Sabbath of the Turks being on our Friday, they, of course, pay no regard to our Sabbath. The shops are open in the markets, the streets are filled with caravans, passing and repassing, and the sacredness of the day is almost entirely destroyed by the continual and terribly disagreeable squeaking of the native carts, the barking of dogs, and the cries of children at play in the streets. Consequently, it is not at all strange if those who would do right find it difficult to restrain themselves and families from joining, to some extent, in the noise and bustle around them. It is our constant aim to impress upon our people the necessity of a proper and faithful observance of the fourth commandment, but we find that they need 'line upon line and precept upon precept.'"

THE FIRST YEAR ON MISSIONARY GROUND.

Mr. Pierce, of Erzroom, wrote in September: "The 30th day of this present month will be the *first anniversary* of our arrival in Erzroom—the end of our first year of missionary life. In looking back over the year, I am made painfully conscious of my unfaithfulness in many things, and I deeply lament that I have done so little for the Master who has done so much for me and mine. The year has been one full of work, trial, and study; but time never passed more rapidly or pleasantly, and I am confident that no young pastor in America has been more happy in his home and in his work than we have been in ours. The novelty of the thing has, in great degree, passed away, and we are now face to face with the realities, the toils, and trials of a missionary life; but the realities are pleasant, the toils are not tedious, and the trials are not hard to bear. We are happy, content, and hopeful; and every day feel grateful to the kind Father who

has brought us to this difficult but promising field of labor."

PROGRESS TOWARDS SELF-SUPPORT AT ERZ-ROOM.

Mr. Pierce wrote September 1: "There are several reasons why we hope for better days in Erzroom; but we find our greatest encouragement in the fact that our people manifest a much better spirit in regard to giving, and making personal sacrifices for the cause of Christ. They have been *carried* in the arms of the missionaries. If anything was to be done they felt little responsibility in the matter—the missionaries would make it all right. Consequently, it is now a little difficult for them to take the lead and receive only advice and *necessary* aid from us. But we have put the burden upon them, and they bear it manfully. This year they pay one half the preacher's salary—1,200 piasters—whereas last year they paid only one sixth. They also pay more for the schools than ever before; and in addition to this, they have paid nearly 6,000 piasters towards a new chapel—about one half the whole cost; and I am happy to say that the walls are up, the roof covered, and in a few weeks we hope to have a comfortable and convenient place of worship, built and owned by the people. Every man has paid something—we think as much as he is really able to pay—and every one has an interest and pride in the work. We have been obliged to encourage the people, and protect them from the threats and tricks of their enemies, who used every means in their power to hinder and stop the work. At present all is quiet, and we look for a speedy finishing up of the enterprise."

BETTER PROSPECTS AT DIVRIK.

Mr. Barnum wrote from Harpoot, September 4th: "Some weeks ago I wrote you of the discouragements at Divrik. Owing to the obstacles which the local government had interposed, for four years, to the building of a chapel, the congregation had become thoroughly disheartened. This had produced divisions and alienations. The pastor, too, lost heart, and it seemed as though that little church was going to be sacrificed. Yesterday, how-

ever, we received a letter from the pastor, full of hope and joy. The Pasha at Sivas had at last given a strong order for the building of the chapel, and the Protestants at Divrik had gone at the work with a will. This had healed their troubles, had united them to one another, and filled them all with hope. This result must be in answer to prayer. God grant that the spiritual building may now be as hopefully undertaken."

SEMINARIES AT HARPOOT—THE WINTER'S WORK.

In the letter from which the foregoing extract is made, Mr. Barnum refers to the two seminaries, the anticipated work of the theological students at out-stations during the winter, and efforts to prepare them for that work. He writes:—

"About two weeks ago, one of the girls of the female seminary died, after an illness of about six weeks. She gave good evidence, both during her illness and for months before, that she was one of the Lord's chosen. Her death, we hope, is proving a blessing to the women and girls of the seminary. There is now a hopeful state of feeling among them—a good deal of thought and serious inquiry.

"In about five weeks the term of study in both the seminaries will close. This near approach to the work of the winter is exciting spiritual thought among the members of the theological seminary too, and many are asking themselves, 'Have we the spirit which will fit us to be co-workers with Christ?'

"Our thoughts and minds are absorbed with the location of helpers and the preparations for the occupation of eighty out-stations the coming winter. We are burdened with anxiety respecting the winter's work. We appear to have reached a sort of crisis, a point where the character of the work is to be decided—whether it shall be spiritual and rapidly aggressive, or merely formal and stationary. We do greatly desire a constant interest in the fervent prayers of God's people. We are weak in body and weak in faith, and mighty interests are now at stake here; but God hears prayer, and our friends can in this way help us wonderfully.

"During three evenings of each week we meet with the pastors and members of the graduating class, for familiar conference and a discussion of various practical questions pertaining to the office of pastors and preachers. These discussions are very profitable, being largely a comparison of pastoral experiences, and an inquiry into the best methods of labor."

PARTIAL REDRESS SECURED AT MARDIN.

Readers of the Herald will not have forgotten the outbreak of persecuting wrong and violence at Mardin, in the summer of 1868, of which an account was given in the Herald for December of that year, pp. 401-404. Allusions have often been made, since, to the difficulties and delays in efforts to secure justice in the case. Mr. Williams now writes (September 21, 1869), that some of the money wrongfully taken from the Protestants has been restored, and that they are so recognized as to give hope of more justice in the future. Some brief extracts from his letter will present the leading facts.

"The original Protestants are now set off as a distinct sect, we hope as a finality and beyond the molestations of the sects; but one never knows, in Turkey, when a finality is reached. They have recovered, of the money taken from them a year ago, 11,110 piasters. There is a thoroughly just additional claim of over 1,500 which is yet undecided. An additional sum of 3,795 taken from them, as soldier-tax, by a rendering of the 'laws of the Nizam,' which is applied to no other Christians in Turkey, but only to the Protestants, shows how little of the 19,702 piasters taken in July, 1868, was in reality due to government.

"I am sorry to have to report, that the poor son of the washerwoman, who made so good a confession in the midst of the persecution, has gone back to the Jacobites, for no reason but a causeless offense at the pastor. We hear that he has given up his Testament reading, for neeromancy. So our disappointments offset our successes, and half lead us to modify Solon's advice, and 'count no man as *steadfast* till he is dead.' The pupils of the training-class

show a good spirit and are making fair progress in study, thus far.

"The Protestant who was so badly injured, after thirteen months' compelled idleness, has begun to labor again, feebly. Several times before he has attempted it, but in every case the least effort to work brought him to his bed again. Had he been less anxious to work perhaps he would have got up sooner. Meanwhile he has brooded over his troubles, his injuries, and compelled idleness, until his reason is affected, and he now goes about talking against the pastor and all the Protestants. He is a sad wreck. Of course nobody has been punished and no damages are paid. The Protestant victory is only this; that after fourteen months of toil they have secured—that they are treated in taxes only a *little* worse than other sects. But this is a great gain."

Mission to Persia.

To a large extent the Nestorians have heard the gospel in its purity, through the labors of the missionaries and their helpers, and these missionaries, and the Prudential Committee, feel that it is now time to follow up, with greater earnestness, evangelistic labors among other classes of the population in Persia. In view of this enlarged plan of operation, what has been known as the Nestorian Mission will hereafter be designated the Mission to Persia.

REPORT OF A BIBLE-COLPORTER.

Mr. Shedd has sent to the Missionary House the copy of a report of labors by a colporter, Kasho Sego, prepared for Mr. Bliss, agent of the Bible Society at Constantinople, some extracts from which will interest the readers of the Herald. The tour reported "extended from May 25th to August 6th, when, having sold out sooner than he expected, Sego returned for more books," and came upon Mr. Shedd, at Salmas, when he was supposed to be in the region of Sert.

Visit to Kochanis. He first visited some of the villages of Gawar, and then went to Kochanis, the residence of the Patriarch,

Mar Shimon, where he "found little opportunity for spiritual labor," "for four days heard little but scoffing and bigotry," and was glad to get away. Yet he states: "I sold there but one New Testament. Several priests and deacons, however, were very anxious to buy, but they were very poor, and had no ready money. They offered, among other things, the handkerchiefs from their turbans. When I was leaving the place I heard a voice calling on me to stop. Looking back I saw a barefooted priest running after me. He wanted to give a sheep for a Bible. Another priest, in a village near by, brought a piece of calico, which he had bought for his wife, and begged me to take it. Money is scarce. If I could receive such things as the people have to give, many more books could be sold in these mountains."

Thence he went to villages of Berwer, where "there are no readers. All is darkness and ignorance." But he says: "In every village the people gathered about me, to hear the Testament read and explained. As they heard and understood, their complaints were bitter against Mar Shimon, for not allowing a teacher to come among them."

Two Priests. "From Berwer I came to Albak, where are seven small villages of Nestorians, and no reader among them except two priests. One of these is very ignorant and bigoted, not distinguishing between the Bible and the Fathers, or between the sufferings of Christ and of the martyrs. He says the martyrs as well as Christ suffered for us, and that John the Baptist, like Christ, was born of the Holy Ghost."

The other priest, in another village, is a very different man. As soon as he saw the Bibles with me he quickly took up one and embraced it, and started at once to find money to buy it. Failing to find the money he came back offering a sheep. When I declined taking the sheep he went into the house and brought out his wife's necklace of old coins, saying,

Take what you please, the book is worth more than them all.' I took off what I supposed would be the value of the book.

He promised to teach his people, on every opportunity, from his Bible."

Interest among Moslems, Armenians, and Jews. At Bashkulla, a market-town, Sego sold books to Moslems, Armenians, and Jews, and found many opportunities to labor for all these classes. He states: "One day a crowd of Jews and Armenians were gathered around me, with a few Moslems listening. After a long talk, and the reading of many proof texts, a Moslem rose to his feet and said to the people, with a loud voice, 'The truth is you are all in fault. The true books are the Old and New Testaments.' He then asked me for a New Testament, paid its price, and began at once reading it. Among others there was a like spirit of inquiry. A secretary of the Governor bought a Testament, saying, 'By the time I have read this through I shall be a Protestant.' At the same time there came in a sheik, of much repute for his learning. He began — 'Why is it that we receive your books, and also Jesus Christ, and you receive neither our Koran nor our prophet?' I replied, in substance, that the Koran did not accord with our Bible, and that Mohammed had no credentials from either the Old or New Testament. The conversation led him also to buy a Testament. A few among the Armenians are anxious to have a teacher at once. Some of the Jews begged me to bring them New Testaments."

Interest of an Armenian Priest. Mr. Shedd writes: "The next district visited was Nudus, deep among the Koordish mountains, and never visited by colporter before. The region is usually very unsafe for strangers. There are seven Nestorian and about twenty Armenian villages. Sego says: 'At the first village I reached, a young Armenian priest came to me in the greatest anxiety to buy a Testament; but I had sold the last one just before reaching the village, to one of his neighbors. As soon as he learned this he besought me to take it away from his neighbor and give it to him, saying, "I will use it constantly, teaching others, and he will not." But I declined; so he went

himself, and by entreaty obtained the book, and at once went into the village and began to explain it to a company of men. When I left for another village he came with me, and brought along his Testament and the Psalms (which he had also bought of me), and all the way was explaining the Scriptures to his companions. As soon as we sat down in the village he opened the gospels to a large company, and till dark, not less than two hours, he continued reading and expounding. Early in the morning he was again with me, constantly reading to the people. This, so far as is known, is the first modern New Testament that has reached this secluded valley."

Progress at Van. "The state of things Sego found in Van indicates a very hopeful progress in the interest there. Such open and unmolested inquiry was never known there before. He says: 'I came to Van, not in the hope of selling books or meeting inquirers, since, on former occasions, I had found the people more ready to dispute and persecute than to purchase books of Protestants. When near the city, a man said to me, in a friendly way, "Do not reveal yourself as a Protestant, nor tell your business, or they will give you trouble." I remembered the words of our Lord—"Fear not those who have power to kill the body," etc. As soon as possible I took a bundle of Turkish Testaments, and such Armenian books—arithmetics and others—as were left, and went into the market and sat down before a shop. Almost immediately the books were sold, and I can truly say that nearly all the shop-keepers in the vicinity came inquiring, "Are there no more?" Some merchants asked me to come and spend a long time with them in searching the Scriptures. The next day I met two or three Protestants who had come from Gawar. One of these was better able than I to converse on spiritual subjects in Turkish, and I took him with me. We had just sat down when a tradesman from another shop insisted that one of us should go with him, saying—"One for you here and one for me." Both of us had large companies to talk with. Another time, a man of

some standing met one of our Gawar Protestants and asked him, "Are you a Protestant?" "Yes," he replied. "Then be sure and hold on, and many of us here will soon join you. We are weary of traditions and errors." Scores of the men in Van said to me, "Bring us Bibles in the modern language, and we will buy as many as you can bring." This they said publicly, and not a man did I see who tried to make a disturbance. A few years ago they burned the books brought to their city. Whence, then, this great change? It is not from preaching, for they have heard none, but from reading the Word of God."

OPENINGS AMONG ARMENIANS—TRANSLATION WORK.

Mr. Labaree wrote from Oroomiah, September 17: "The labors of the summer, in Salmas and other parts of our field, indicate that in every direction the door is open for the preaching of the gospel among Armenians. While there does not appear to be any marked spirit of inquiry among them, we yet find them friendly and ready to listen.

"The mission has requested Dr. Van Norden and myself to prepare the Gospel of John in the Azerbaijan-Turkish, to be lithographed at Tabreez at as early a date as possible."

Micronesia Mission.

EBON—MARSHALL ISLANDS.

LETTER FROM MR. SNOW.

THE letter from which some extracts will now be given, was written at different times, from March 3d to July 2d, 1869. It reached the Missionary House November 17, bringing the first definite intelligence of the sad affair at Apaiang.

Shooting of an Hawaiian Missionary. Under date, June 19, Mr. Snow wrote: "I have a few items of news, some sad and some cheering. I learn by the arrival of the *Lady Alicia*, four days from Butaritari, that Rev. J. H. Mahoe, who was left in charge of the station on Apaiang, has been shot by some of the rebellious party

there. It happened on the 20th of March last, and he is yet alive. The ball entered in front of his right shoulder and passed out through the shoulder-blade. He has been taken under the care of some foreigners living on the island, and is still with them, with his wife and family. His house has been destroyed; and Mr. Bingham's house is probably gone ere this. Most of the effects of any special value, I hear, have been removed by these foreigners, and they are all anxiously waiting the arrival of the *Morning Star*."

Other Matters at the Gilbert Islands. Some account of the war at Apaiang was given in the Herald for April, 1869, page 130. Mr. Snow now writes of mission matters at others of the Gilbert Islands, Tarawa, and Butaritari.

"I have not learned the precise state of things on Tarawa, though I hear there is great suffering there by the people, as the effect of the war. The king of Apaiang, his family and attendants, are still there. Their return to Apaiang would be to the instant sacrifice of all their lives.

"On Butaritari there is a more hopeful state of things as to the progress of the good work, though they [the Hawaiian missionaries] write me of failing health. A church of ten members has been formed, and the brother of the king is one of them. Kanoa speaks of their monthly concert contributions as increasing, and also the sale of books.

Ebon — Church Building — Printing. "We are plodding on much as usual upon Ebon. Much of our time has been occupied, for several months past, in building a new church. It is of wood, and will be quite a substantial affair when it is finished. It is thirty feet by sixty, and about twelve feet posts. It is possible that one might think there was an attempt at the 'Gothic' in some parts of the frame-work. It has cost me a good deal of time and some hard work.

"Figuring up a little the other day, I see I have printed something over 70,000 pages on my little hand-presses, mostly in greatly needed elementary books.

A Visit to Namarik. "During the first week in April I made a very pleasant trip to Namarik [occupied by an Hawaiian helper], on Messrs. Capelle & Co.'s little schooner. I administered the sacrament of the Lord's supper to the little church there, and received six new members to it. At the prayer-meeting, Sabbath evening, after quite a long talk from me, more than thirty spoke — some of them boys and girls. At the close of the meeting it was some time before I could reach the door, there was such a simultaneous rush to shake hands with me. Sometimes the hands of two would get into mine at once. Such a cordial greeting was very pleasing, compared with the indifferent manner of many of these Eboners.

Contributions. "Monday was their '*alin ijin*' (monthly concert contribution), and many of them seemed to be making up their old accounts. I saw they were going to have a long and slow job of it, so I stripped up my sleeves and went into it, emptying their shells (cocoa-nut shells) into the gallon, and then pouring into the hogshead, while Mr. K. took down their names. I was probably all of two hours receiving their shells and pouring out their oil, till we measured out forty-eight gallons! Pretty good for little Namarik! Sabbath-school classes were led along by their teachers, and so of families.

Jaluij — An Ebon Laborer. "A few weeks subsequently Rev. D. Kapali made a visit in the same way to his former field, on Jaluij. He brought back a very favorable report of the labors of one of our Ebon missionaries, whom we have had stationed on that Island for more than a year. He is doing good there, — far better than we expected, — exerting an excellent influence on chiefs and people, and foreigners, too, I should judge from reports. Mr. K. administered the Lord's supper to a few of our church members whom he found there, seven in all, I think, and baptized a little child.

Other Teachers — Training School Needed. "We have one or two other teachers in readiness for some of the Radak Islands,

if the *Morning Star* can be allowed, or spared, to take them, even if they have to go without Hawaiians to aid them. O, how we do need a preparatory school, with something more than mere reading exercises, to fit teachers and preachers for the different parts of our Marshall Islands field. But what can I do alone, with all the work of translating and preparing books on my hands?

"P. S. July 2d. An arrival from Jaluij, last evening, brings letters informing us of quite a revival there. The congregations are largely increased, and some fifteen names are reported as having recently turned to the Lord. A very cheering and encouraging report to us, from our native helper. We would fain take it as an earnest of what the Lord will do for us, by similar means, on other islands of our group, and throughout Micronesia."

MISSIONS OF OTHER SOCIETIES.

REFORMED (DUTCH) BOARD OF MISSIONS.

THE last Report of this Board gives the total income of the year as \$81,410.38, and states: "Deducting \$200 received from the American Tract Society, and \$2,201.20 received as interest on the Security Fund, and the amount realized from Legacies, \$5,457.74; in all, \$7,858.94, we have \$73,551.44 left as the contribution of the denomination during the year. For this encouraging result, we are indebted, mainly, to the hearty and earnest efforts of the pastors, seconded by the zealous coöperation of certain liberal laymen. The Board began the year with a debt of \$16,000. Notwithstanding the general response to our appeals, the debt at the close of the year was \$24,000. This increase of obligations is due, exclusively, to unusual expenses. . . . To sustain the missions during the next year, to return two of the missionaries now in this country, to send out those now under commission, and to meet home expenses, we shall need \$67,847.50. Adding to this the amount of present indebtedness, we have the sum of \$92,000 to be obtained during the year ending on April 30th, 1870."

The following statement is worthy of attention beyond the bounds of the Reformed Church: "We are happy to be able to announce that the number of the churches which contribute to our treasury on the first Sabbath morning of each month is steadily increasing. It is not found that this custom interferes with the collections for any other good work, or in

any degree diminishes their amount, but rather operates to increase the liberality of the people towards all the departments of Christian benevolence."

One new, married missionary had been sent within the year, as a reinforcement to Japan, and one also to the Amoy mission, and three unmarried women were under appointment, two to the Arcot mission and one to Japan. Other reinforcements are said to be much needed. "Our work is annually enlarging. Our missionary brethren are overtaxed by the demands made upon them. These are the legitimate results of prosperity. We should rejoice that the Lord has given us such a blessing. We should expect to be called upon to increase the number of our missionaries. Besides, we ought to give a place in our calculations to events almost certain to occur in the future. We cannot expect that disease and death will pass by the men we have at present in the field. Yet not one of them could now be spared."

The missions of the Board are: the Amoy mission, China — 5 missionaries, 3 churches, with 377 members; the Arcot mission, India — 14 stations, 8 missionaries — 4 of whom are also physicians, 14 churches, with 534 members; the Japan mission — 2 stations, 4 missionaries.

HERMANNSBURG MISSIONS.

It appears from a statement submitted to the last missionary festival at Hermannsburg, that the work which Pastor Harms

commenced, has been greatly enlarged in late years. The number of stations in Africa is said to be thirty-seven — of which seven are in North Zulu-land, five in South Zulu-land, eight in Natal two in Alfred's-land, ten in Bechuana land, and five in Little Moriko District. At these stations two hundred persons received baptism during the previous year. There are also five stations in India, and one in Australia. Two brethren were soon to leave for California, with a view to missionary labor in behalf of the Chinese in that State.

The moneys received for the support of the Hermannsburg missions, the previous year, amounted to 50,311 thalers. The expenditures were 44,590 thalers; the balance, therefore, in favor of the treasury, was 5,721 thalers.

BURMAH.

THE king of Independent Burmah is showing great favor to the mission of the English Society for the Propagation of the Gospel. He has provided, at his own expense, for the building of a church, and school buildings to accommodate 1,000 boys; has granted a large piece of land for mission purposes, so that the mission has "an excellent estate"; is gradually filling the school, having sent to it twelve of the sons of principal officials, and some of his own sons; has ordered that it be free to all comers; pays 300 rupees a month for its maintenance; provides for the "food" of the missionary, Mr. Marks, who has charge of the school; and supports some of the pupils.

Mr. Bunker, of the American Baptist mission to the Karens, at Toungoo, British Burmah, wrote in June last: "The news from the whole field is on the whole encouraging. New villages are calling for teachers, which I am supplying as fast as I can. One village in particular has been for a teacher three times in succession. It is a heathen village. The work in the Koonoung region still continues very interesting. The Rev. Shapau, on a recent tour thither, baptized some thirty-five or

forty candidates, and others were waiting to receive the ordinance."

BAPTIST MISSION IN INDIA.

THE *Macedonian* for December states: "Mr. Clough, of Ongole, writes a most cheering letter, dated August 6, announcing the baptism on the preceding Sabbath of forty-two new converts. They were thoroughly examined as to the evidence of their conversion, and besides, either the missionary or the native preachers personally knew them all, and had seen more or less of their walk of faith. Eight others offered themselves for the ordinance, but it was delayed on account of circumstances which seemed to render the deferral expedient. In one village, from which some of these converts came, there are said to be thirty more believers in Jesus.

"The normal school is a hopeful and interesting feature of the mission. Thirty young men are under literary and Christian instruction. Some of them are true converts, and expect to return as teachers to their native villages."

WEST AFRICA.

THE Basle Missionary Society has addressed a memorial to the British government in behalf of four of their missionaries to the gold coast, who have been taken prisoners, with some of their people, by the savage Ashantees. The memorial states:—

"It is possible that the prisoners will be taken to Kumasse, ill-treated, and even killed; as in the camp at Nyankpo 900 prisoners were, according to the old Ashantee custom, beheaded, and many women and children killed. Even if this is not the case, it is to be feared that the prisoners, especially Mrs. Ramseyer and her child, will sink under the privations and ill-treatment they will meet with, and the constant marching under a tropical sun." They beg, therefore, that the government will do what it can to secure their release.

WOMAN'S WORK.

SEMINARY GIRLS AT SALMAS.

MR. SHEDD, of the Nestorian mission, writing from Salmas in August last, mentioned the very useful labors there of Nazloo, a graduate from the Orooniah seminary, whom he had taken with him to that place, her former home. She found the Armenian women eager listeners, while "crowds of Jewish and Mussulman women were in, almost daily." In another part of his letter he states: "Besides laboring here, in her old home, Nazloo has spent a few days in Hakwran, a village on the mountain side, where she has friends. She found there the same eagerness to hear. The women gathered about her repeatedly to listen to the Bible, and the people were so much pleased that they proposed to engage her as a teacher, as soon as the summer work is over.

"Besides Nazloo and the wives of our two helpers, there are two other daughters of our school in Salmas, married to wealthy Armenians. We felt it our duty to pay each a visit. One of them is a model woman in her bearing and character, and has the respect of all who know her. The family into which she is married is quite remarkable for their advance in western ideas. A sofa, cane-bottomed chairs, and centre-table, looked quite civilized. Books and pictures, and many other evidences of civilization, were pleasant to see in Persia. Our meals were served upon a table, with knives and forks. A melodicon, played by Hanna, the school girl, gave us the songs of Zion in touching and heartfelt strains, if not with perfect artistic accuracy. The whole family gathered about us for morning worship, and all who were able took their turns in reading the verses."



WORK AMONG WOMEN AT OODOOPITTY.

MISS TOWNSEND, who has charge of the girls' school at Oodoopitty, Ceylon, gives an interesting account of labors among women, portions of which will be presented here.

"In March I commenced an endeavor to extend my work somewhat, by going out as I could among the women, continuing the woman's meeting, which Mrs. Howland had begun the month previous, in the populous village of Valverttyury, about a mile from here. Mr. Stickney, our native pastor, conducts these meetings, first obtaining the consent of a house owner to allow his house to be opened and prepared for the purpose, and notifying the families of the neighborhood of the arrangement. Then he goes an hour or so before me, to see that all is ready, and to send out one or two women to tell the others to come in. I will give you a short journalistic account of some of these meetings.

"Saturday, March 13th. The place of meeting to-day was in the house of a former tax-gatherer. He was there to meet me when I arrived, but soon excused himself, that the women might come; for his mother-in-law wished to be present, and their customs do not allow such persons to see each other. About thirty women and a dozen girls were present, and listened so attentively, and were so quiet, that we closed with prayer. I cannot talk to such assemblies in Tamil yet, but Mr. Stickney is a very valuable interpreter; and he knows so much better than I what to say, that I leave him to conduct the exercises, mainly.

"Tuesday, May 18th. Mr. Stickney called this morning and said he wished to make an effort among the goldsmith's families, collected together in the village near us. He thought a few women might come and a beginning be made. I promised to go at the hour appointed. When I arrived I found that, not expecting me quite so soon, the goldsmiths were at work in a shed adjoining the dwelling-house, seated on their heels, by a small rough stone and a pot of coals, and with implements that a tin-solderer would despise; they were making jewelry for an idol. The workshop was soon converted into an audience-room, by removing the tools and spreading mats on the floor, on which the women were to sit. One was put for me, and I

sat down on the raised floor of the house veranda, which ran across the further end of the shed. To our surprise a large number were present — six men, twenty-three women, and a dozen or more half-grown girls and boys. They were greatly pleased with the lyrics sung, and listened closely to all that was said. A good and encouraging meeting.

"May 22d, and June 5th, the meetings, held again in the Odier's house of Valvertytury, were well attended, and I noticed some regular comers who seemed to listen very closely. . . . This Odier is wealthy, and the women here seem to be more intelligent than those elsewhere. They are making a greater effort for themselves. What is a strange thing for a heathen to do, they have been at extra expense to have their daughter learn to read, and through her mother's solicitations she sat by our school girls and learned a part of a lyric, so that she could sing it with tolerable correctness. Not a slight gain for Christ, I count it, thus to instill into a memory which has before only gathered up heathen filthiness the words of a Christian song, which express the fact that Christ died for man."



MRS. EDWARDS' SCHOOL AMONG THE ZULUS.

MRS. EDWARDS still gives pleasant accounts of her school in South Africa. She wrote in September last: "The school is now in a good condition. My girls are not angels, but they are as nearly so as I should ever expect to see twenty-one white girls. I do wish you could see them. They are very happy, and I can trust them, so far. There is a healthy public opinion in the school with regard to perfect lessons, although there is no punishment, or reward. To day my first class, of eight native girls and Miss Clara Lindley, were every one perfect in their spelling, — twenty words.

"I purchased two pieces of cloth, and had Martha Mali, from Ifumi — one of the best of girls — cut out shirts for that class. The stitching of some is almost equal to machine work. I pay sixpence apiece, and they will give half of all they earn

to the missionary cause. They gave eleven shillings the first term. The other members of the school have been making dresses for the heathen children who will attend a school soon to commence near the chief's kraal.

Visits from Colonial Officers. — "Mr. Brooks, Superintendent of Education for the Colony, spent a day and a half in our school, and visited the kitchen, dining-room, and bed-rooms. He said, 'I shall be obliged to speak respectfully of the girls, and recommend Mrs. Edwards and her twenty-one young ladies to the Governor.' I struck the bell once, the girls belonging to one class in reading arose; at the second stroke they quietly took their places in a straight line, without a word being spoken. Mr. Brooks turned to me with surprise, and said, 'Where did those girls come from?' I told him. 'But how did they know who was to come; you did not speak to them? How did you get them into such discipline? I wish you would let me send a dozen of our colonial teachers here; you would confer a lasting benefit upon the white people of the Colony.'

"Mr. Shepstone, Secretary of Native Affairs, has been here, and of course visited the school. His exclamation was, 'I never saw anything like it; it is wonderful!' Miss Rood has been my efficient assistant.

Dismissing Girls — Feeling of Parents.

"Three or four weeks ago, I decided to dismiss two girls belonging to this station. They are large, and seemed either stupid or lazy. I called the father of one, and told him that in justice to many poor people in America, who gave money for this school, I should be obliged to send his daughter home. I was sorry to be constrained to tell him so; it was painful, and if possible I should have avoided it. He held his head down and said, 'It makes my heart sore.' After much talk he said he would call her that day; but in the afternoon his wife came to Mrs. Lindley, and asked her if it would be proper for her to come and talk with me about Helen. Mrs. L. asked me if I would see her. Of course I did. The poor woman cried; said she and her husband had both

cried. Helen was their only daughter ; they had hoped she would do well and know more than they. She begged me to try her a little longer. She knew she was safe here, but would not be at home, — 'She will be ruined if she comes home.' Marvele is a beautiful woman, and begged with such a sorrowful face that I had not the heart to turn her daughter away. She has done well since, and is really getting on nicely in her lessons."

ENCOURAGEMENT AT TUNGCHAU.

MR. CHAPIN wrote from Tungchau, North China, August 30: "Several new women have lately been coming to our Sabbath services, one or two of whom appear more deeply interested in the truth than almost any persons I have seen in China. I have great hopes of them. One encouraging feature of the work for the women is that all who begin to come regularly want to learn to read. Some 16 or 18 women in this city are now reading. This may seem to you indeed the day of *very* small things, but, in view of the intense prejudices of the people, to us it seems remarkable that so good a beginning has been made. I regard it as full of promise. The labors of the Bible woman are of great service. She reads but poorly, and can explain the truth but indifferently, yet she is affable, warm-hearted, and apparently zealous in her work, and has gained access to many families where the presence of foreign ladies would not be acceptable. Some who are now interested were first brought under the influence of the gospel through her visits."

RECEIPTS OF THE WOMAN'S BOARD,

FOR NOVEMBER.

Mrs. Homer Bartlett, *Treasurer.*

VERMONT.

Dorset Aux. A part to constitute Mrs. P. S. Pratt and Mrs. John Moore L. M's, \$56 00

MASSACHUSETTS.

Oxford. Mrs. B. F. Bardwell, annual subscription, 5 00

Plymouth. Mrs. Betsey Cobb, Mrs. Sarah F. Harlow, Mrs. Susan D. Edes, and Miss Alice Bradford, \$1 each, 4 00

Housatonic. Miss Sophia Perry, 5 00

Townsend Harbor. From Misses Myra A. and Lucy Proctor, to constitute their mother L. M., the first-named being one of our missionaries at Aintab, Turkey, 25 00

Salem. "A Friend," 5 00

Williamstown. Ladies, to constitute Mrs. Albert Hopkins L. M., \$25; Mrs. Emma Bascom, to constitute Mrs. Jennie T. Safford L. M., \$25; "a friend," \$2; 52 00

Plympton. Miss Hannah S. Parker, to constitute herself L. M., 25 00

Falmouth. A few ladies, to constitute Mrs. William Bates L. M., 25 00

Springfield. Mrs. Louise T. Frary, to constitute Mrs. Mary C. Gay L. M., 25 00

Newton Centre. Balance of jewelry of a deceased friend, sold according to her last wishes (total received, \$145), 50 00

Boston. Amount received at Quarterly Meeting, to constitute Mrs. Cyrus F. Stone and Mrs. McClelland Life Members (names omitted because not given in all cases) 56.80; Mrs. Cornell, Springfield st. church, 5; 61 80

Chelsea. By Mrs. J. Sweetser, Chestnut st. church, Mrs. Hamlin, Mrs. Palmer, and Mrs. Hall, \$1 each annually, \$4; Broadway church, Mrs. Howard, Mrs. Punchedard, and Mrs. Pike, annual, \$3; 7 00

CONNECTICUT.

Berlin Auxiliary, L. H. Hallock, Treasurer. Of which \$25 to constitute Mrs. Mary G. Gilbert L. M., 40 00

New Haven. E. T. Foote, M. D., to constitute his wife and step-daughter L. M's, 50 00

Colchester. By Mrs. Wheeler, from Miss Eliza M. Day, to constitute Mrs. Miranda M. Day, L. M., 25 00

Groton. "A Friend," to constitute Miss Kate B. Copp L. M., 25 00

Lisbon. By Mrs. Mathewson, from ladies of Newcut Society, for the Mahratta Mission, 22 70

NEW JERSEY.

Madison. Ladies of Missionary Association, for the support of a native Bible-reader in Ceylon, 50 00

PENNSYLVANIA.

Philadelphia. C. A. L., monthly subscription, 25 00

TENNESSEE.

Lookout Mountain. Educational Institution, Rev. C. F. P. Bancroft, \$15; Mrs. Bancroft, \$10, to constitute Mrs. F. K. Bancroft L. M., 25 00

MINNESOTA.

Winona. From Mrs. H. F. Hatch, add'l, to constitute her L. M., 5 00

CALIFORNIA.

Benicia. Ladies of Cong. church, 10 00

Subscriptions, \$623 50

For Quarterlies, 50 85

Total for the month, \$674 35

The donation from Winchester, acknowledged in last Herald, for Miss Lizzie Chapin's Life Membership, should have been credited to "a Friend."

We would remind our subscribers, and auxiliary societies, of the importance of remitting their funds early in January, as on the 5th instant we enter on our New Year of labor. Let every church have its auxiliary, and average one dollar from every female member, so that we may "lengthen our cords" abroad, while we "strengthen the stakes" at home.

L. F. B.

MISCELLANIES.

PREACH CHRIST.

To the Editor of the Missionary Herald:

PERMIT me, as one deeply interested in the simple evangelization of the world, which Christ our Lord saw fit to command, to express my gratitude that the organ of the American Board has modestly assumed the appropriate office of an expositor of the principles of Christian missions and of Christian liberality. And if it be not proceeding too far in innovation to permit the sentiments of private Christians to find audience through the pages of the Herald, may I also add one consideration which seems to me vital to the great question discussed in recent numbers—which is actually the great question of the age, everywhere—by what means shall the Gospel be brought home to men?

What I wish to enforce as the vital condition is, that the agents of the Gospel (whether at home or abroad) should so present personal salvation by the blood of Christ, that none can fail to note that this is their sole object. Emphasis consists not merely in a stress upon one thing, but depends quite as much upon a suppression of other things. As some readers apportion their stress so nicely and elaborately as to give no effective emphasis whatever, even where they intend to, so some ministers, and most Christians, are so careful to give what they conceive to be a due attention to every interest of human life, as to leave the transcendent interest of CHRIST no more than prominent, at the best. This proves that their treatment of the subordinate details is relatively untruthful and exaggerated, even more than it needs to be. In looking at a cheap print of the city of New York, the other day, I was wondering what made the mighty rivers that environ it look like narrow canals, although the general proportions seemed to be correct. On looking closer, I saw that the artist had thought to give his picture a lifelike effect by representing blocks, houses, and even windows in the city, and by giving elevation to the bluffs on the extreme shores.

The only effect of this attempt at detail was to belittle the grand features of the view, ridiculously. These details should have been simply suppressed, since it was impossible to subordinate them duly while leaving them visible. Much more, assuredly, if we attempt much various fullness in our scheme, we belittle the *Cross of Christ*, for which, *alone*, there is all too little room in our miniature scale. Rather do as a skillful artist would do with a noble building or mountain; *filling* his canvas with the object, and only allowing a few human figures or trees, by their relative minuteness, to minister an expression of grandeur to his representation of the grand. If the good brethren of another mission which might be named, in India, had *filled* their time and work with Christ and him crucified, allowing but the inevitable incidental place to worldly wisdom and good, would they have exaggerated the cross of Christ in so doing? Far otherwise; but they would not have diminished it in the eyes of their heathen pupils to an object only better than secular knowledge—perhaps even secondary to that; they would have convinced them not merely of the truth of Christianity, but of its power; and they would have impressed them, if they failed to imbue them with their own paramount earnestness for the salvation of the soul and the glory of God.

To repeat it all in one word; an *unmistakable* example of singleheartedness is the only means by which the missionary (or minister) can make men believe that, even in his own opinion, religion is “the one thing needful.”

W. C. C.

TESTING A SAINT'S POWER.

Some months since, Mr. Shedd, of the Nestorian mission, sent the following narrative, saying: “I send you a specimen of the saint worship and superstition common at the mountains of Koordistan. The account is by our colporter and evangelist, Kasha Sego.”

“On returning from my tour last

spring, I came a day's journey along with a company of the priests and chief men of Tekoma. We stopped together for the night in the Valley of Tâl, and the people about me soon began to discuss religious subjects. One said to me, 'You Protestants do not believe in our saints and holy churches, not even in this one of Mar Abdeshoo¹ in Tâl, who so openly shows his power, and especially to those who do not believe in him. You are like the Koords.' I replied, 'I shall never believe. The saint's body is turned to dust; if he feared the Lord, his spirit is in heaven.' 'You are an infidel,' they answered; 'we fear that this very night the saint will take his revenge.' I said, 'If he is holy he will not injure me.' 'Come,' they said, 'let us test his power. You pass through the hole in the rock and see if he does not seize you. If he does, you must confess his miraculous power and give 20 karans (about \$4.50) for a curtain to adorn the church. If he does not seize you, we will kill an ox, and with our wives and children, will break the great fast together.' I assented. Then they said, 'Early in the morning we will arise and beseech the saint, and you with us.' I replied, 'You can pray to him; I have one greater upon whom I will call.' They insisted that I should fast until the trial was made. Early in the morning they arose and called upon the saint. Then they came to go to the church. I said, 'We will take witnesses with us.' I took one of the sextons, and Dawid, my friend. As we passed out of the village the old women begged me in pity to desist. 'My son, my son,' they said, 'you are a stranger. The saint will seize you in the rock.' The church is up in the mountain, an hour and a half from the village (a long and tiresome climb before breakfast). When we reached the church, the nuns who live there joined us, and with the company that came with us began to call upon the saint to punish me. We all entered the church, the people and nuns carrying incense to burn at the saint's tomb. While the incense arose, their voices ascended also. 'Arise oh Saint.

Arise to-day. Show thy might to this unbeliever who denies thy presence and power.' Then they came out of the church, with the censers still in their hands, and still calling aloud until we reached the cave, where the avenging saint seizes in wrath those who deny his power. Again they prayed and burned incense. 'Now,' said they, 'take off your sandals.'

"I drew near and looked into the dark cavity. It was narrow and forbidding. I stripped off my outer clothing and stretched myself in, while all they without were screaming to the saint (like the priests of Baal), kissing the stones, burning incense, and prostrating themselves in worship. I crept in with difficulty; the place was so narrow, my feet scarcely came after me. The hole was cunningly made to catch the unwary. At the narrowest place a sharp angle must be turned to follow the passage out, while the cavity extends straight on, evidently to deceive. One extending his head or body into this cavity straight before him, is in a tight place. He has gone too far to turn into the true passage, and it is very difficult for him to draw himself backwards. (The superstitious people are weak from fasting and trembling from fear when they enter the hole. They are confused, and mistake the passage in the dark, and cry out 'I am seized; the saint has seized me.' Everybody else cries the same, and it is not strange that the poor victim in the hole loses all strength to move.)

"At this point I was very cautious, fearing some trap. I soon discovered what it was. With an effort I turned the angle and came out safely on the other side. The people were astonished, but asked me to try again. I said, 'If you wish I will go through twenty times.' The second time I slipped through easily, as I had learned how. Again they asked me to try. This time they fairly shrieked to the saint,— 'Mar Abdeshoo, this time show thy might; to-day is thy time,' etc. As I came out, their voices ceased, and they stood looking at one another in amazement. At last one of them said, 'Either you are a perfect infidel or you are as holy as the saint himself.' Then we returned to the village and I claimed the fulfillment of

¹ Saint Obed Jesus, that is, *Servant of Jesus*.

their promise, to kill an ox and break Lent. They came begging off, saying, 'We fear the Patriarch. He will beat us and burn our houses. For you we will kill a chicken.' As we went to other villages, the people feared to ask me, but they went to Dawid, my friend, inquiring, 'Is this he whom the saint was not able to seize?' "

SEEKING LIGHT IN CENTRAL ASIA.

ONE of those unexpected and most cheering evidences of the spread of the knowledge of the truth, which now and then, and more and more frequently, are brought to the light, was communicated last summer to the Christians of Great Britain. The fact is as follows: A Mr. T. T. Cooper, an English gentleman of excellent education and adventurous spirit, left Shanghai as long ago as the autumn of 1867, with the intention of forcing his way through the mountains of China and Thibet, and reaching either British Burmah or Upper India. By the hostility of the Chinese on the border, and of the people of Thibet, he was turned away from his course, and compelled to follow a route which brought him out on the hills where are the head-waters of the eastern branch of the Irrawady. At the first village on the river to which he came he was brought to the chief, a noble, athletic, and almost gigantic specimen of the mountaineers of that region. The chief at once said: "You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied a little evasively. He was not, he acknowledged, in any evangelical sense, a Christian. The chief went on to say: "If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men." Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not

seem fully satisfied, and finding that the traveler was desirous of descending the river, he sent him in a boat, with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to the missionaries there, to send him a teacher who could tell both him and his tribe how they might become "God's men" — *Gospel Field*.

ARRIVALS.

THE company which sailed from New York for Turkey September 11, namely, Mr. Adams, Miss Proctor, and Mr. and Mrs. Marden, going to Central Turkey, Dr. and Mrs. Raynolds, designated to Eastern Turkey, Miss Griswold and Miss Beach, who join the Western Turkey mission, arrived at Smyrna October 15, and — some of them — at Constantinople October 18th. Miss Griswold writes that the voyage was "exceedingly pleasant, and of course full of interest."

EMBARKATION.

DAUPHIN W. OSGOOD, M. D., of Nelson, N. H., and Mrs. Helen W. (Cristy) Osgood, of Greenwich, Conn., sailed from San Francisco December 1st, to join the Foochow mission. Dr. Osgood is a graduate of the Medical Department of the University of New York.

DEATH.

AT Washington, Arkansas, November 1, 1868, Rev. C. C. Copeland. For 27 years Mr. Copeland has been engaged in missionary work among the Choctaw Indians. He went out as a teacher, in 1842, under the American Board, but was licensed to preach in 1846, and ordained in 1850. When this Board closed its work among that people he remained in the field, becoming connected with the Presbyterian Board, and continuing his faithful and successful labors.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch. and so.,	8 00
Gorham, Cong. ch. and so.,	15 67
Harpwell, Cong. ch. and so.,	10 75—34 42
Franklin county. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so., m. c.,	10 00
Lincoln county.	
Boothbay, 2d Cong. ch. and so., 6.75;	
1st Cong. ch. and so., 5.75; N.	
Foster, 3;	15 50
Waldoboro', Cong. ch. and so., coll.	
15; Ladies Miss'y Soc., 10; Asa	
Redington, 5; S. M. Morse and	
wife, 3; K. C. Webb and wife, 2;	
Geo. Alleu, 2; Betsey Stevau, 2;	39 00—54 50
Waldo county.	
Searsport, 1st Cong. ch. and so., m.	
c. 2 mos.,	8 79
Washington county.	
Eastport, Central Cong. ch. and so.,	
m. c.,	30 00
York county.	
Cornish, Village Cong. ch. and so.,	15 75
	153 46

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Stoddard, Cong. ch. and so.,	9 00
Grafton county.	
Bristol, Mrs. Almira M. Cavis, to	
const. GEORGE M. CAVIS, II. M.,	100 00
Piermont, Cong. ch. and so., 5,	
Miss L. Chase, 5;	10 00—110 00
Hillsboro' co. Conf. of Ch's. Geo.	
Swain, Tr.	
Antrim, Pres. ch., ann. coll., 50, less	
expenses, 50c.;	49 50
Merrimack county Aux. Soc.	
Concord, South Cong. ch. and so.,	
m. c., 15.10; a friend, 47.87;	62 97
Rockingham county.	
Exeter, 2d Cong. ch. and so., add'l,	4 00
Strafford county.	
Centre Harbor, Rev. J. Henry Bliss,	10 00
Dover, Belknap Cong. ch. and so.,	
m. c.,	7 00—17 00
Sullivan county Aux. Soc. N. W.	
Goddard, Tr.	
Plainfield, Rev. Jacob Scales and	
others,	15 00
	267 47

Legacies.—Amherst, Esther Carter, by	
Simeon Carter, Ex'r, 25, less tax	
1.50;	23 50
New London, Sarah Brown, by Lu-	
ther McCutchins, Ex'r,	100 00—123 50
	390 97

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.,	88 25
Caledonia co. Conf. of Ch's. T. L. Hall,	
Tr.	
St. Johnsbury, North Cong. ch. and	
so.,	32 22
Chittenden co. Aux. Soc. E. A. Fuller,	
Tr.	
Burlington, 1st Calv. Cong. ch. and	
so., m. c.,	12 00
Orleans co. Conf. of Ch's. Rev. A. R.	
Gray, Tr.	
Derby, Cong. ch. and so., m. c.,	5 00
Rutland county. James Barrett, Agent.	
Rutland, Cong. ch. and so., m. c.,	21 14
Sudbury, Cong. ch. and so., for Mrs.	
Knapp, Bitlis,	21 20—42 34
Windor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Trs.	

Woodstock, 1st Cong. ch. and so.,	12 03
m. c.,	191 84

MASSACHUSETTS.

Berkshire county.	
Lauesboro', Mrs. Caroline Hard,	10 00
Boston and vicinity.	
Boston, of wh. from Charles Stod-	
dard, for outfit of Rev. D. C.	
Greene, 100; "Extra, for the	
debt," 50; a friend, 9;	260 30
Chelsea, Broadway Cong. ch. and so.,	
m. c., 35.49; Winn Cong. ch. and	
so., m. c., 28.25;	63 74—324 04
Brookfield Asso'n. William Hyde, Tr.	
Globe Village, Evan. Free Church,	11 00
Dukes county.	
Tisbury, W. Crocker,	46 00
Essex county.	
"Essex County,"	3 00
Andover, T. S. S.,	2 00—5 00
Essex co. North Conf. of Ch's. Wil-	
liam Thurston, Tr.	
Amesbury and Salisbury, Union Ev.	
ch. and so.,	11 20
Bradford, 1st Cong. ch. and so. with	
other dona's to const. Mrs. NANCY	
HASSELTINE, H. M.,	60 00
Groveland, Cong. ch. and so.,	18 25
Haverhill, Centre Cong. ch. and so.,	138 50
Ipswich, 1st Cong. ch. and so.,	36 60—264 55
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Lynnfield Centre, Ev. Cong. ch. and	
so.,	13 70
Franklin co. Aux. Soc. L. Merriam,	
Tr.	
Conway, Cong. ch. and so., (of wh.	
from Geuts' Asso'n, 96.88, Ladies'	
ditto, 60.20, m. c. 3 mos. 58.18;)	
to const. S. W. HOWLAND, and	
Mrs. MARIA H. AVERY, H. M.,	215 26
Whately, Cong. ch. and so. add'l with	
prev. dona's, to const. ELLIOT C.	
ALLIS, H. M.,	35 00—250 26
Hampshire co. Aux. Soc. S. E. Bridg-	
man, Tr.	
Cummiugton Village, Cong. ch. and	
so.,	17 40
Easthampton, 1st Cong. ch. and so.,	
m. c.,	25 64
Florence, Cong. ch. and so.,	75 00
Hadley, 1st Cong. ch. and so.,	
122.45; Russell Cong. ch. and so.,	
m. c., 16.61;	139 06
Northampton, Edwards Cong. ch.	
and so., m. c., 20, "A Thank Of-	
fering, 10;	30 00
Ringville, a friend,	2 00
South Hadley Falls, Cong. ch. and	
so.,	90 00
Westhampton, Cong. ch. and so.,	6 00—385 10
Middlesex county.	
Auburndale, Cong. ch. and so., ann.	
coll., 2,150.22; m. c., 212.58;	2,362 80
Burlington, Mrs. Thompson,	1 80
Cambridge, Mrs. William H. Dun-	
ning,	100 00
Watertown, Phillips Cong. ch. and	
so.,	55 83
Wilmington, Rev. S. H. Tolman,	10 00—2,530 43
Middlesex Union.	
Acton, Cong. ch. and so., ann. coll.,	10 50
Fitchburg, Calv. Cong. ch. and so.	
to const. AMASA NORCROSS, E. M.	
DICKENSON, and G. S. Houghton,	
H. M.,	334 00
Harvard, Cong. ch. and so.,	36 05
Leominster, Ev. Cong. ch. and so.,	57 49
Westford, Cong. ch. and so.,	22 42—460 37
Norfolk county.	
Grantville, Cong. ch. and so.,	44 00
Needham, Josiah Davenport,	5 00

West Roxbury, South Ev. ch. and so., m. c.,	87 66—136 66
Old Colony, Auxiliary.	
Middleboro', Central Cong. ch. and so., add'l,	33 00
Palestine Miss'y Soc. E. Alden, Tr.	
Abington, Mrs. Sullivan,	5 00
Hanover, a few individuals and the Sab. Sch. of 2d Cong. ch. and so.,	21 86—26 86
Plymouth county.	
Duxbury, Wesleyan Church, m. c.,	5 00
Taunton, and vicinity.	
Attleboro', 2d Cong. ch. and so., of wh. from Ladies' F. M. Soc., with prev. dona., to const. Mrs. LYDIA PECK, H. M., 75; m. c., 25.54;	100 54
Berkley, 1st Cong. ch. and so., 22; Female Cent Society, for China, 22.45;	44 45
Fall River, Richard Borden, for outfit of Rev. D. C. Greene, 150; Nathan Durfee, for ditto, 100;	250 00—394 99
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Northboro', Ev. Cong. ch. and so.,	71 00
Shrewsbury, Cong. ch. and so.,	26 50
Sterling, Cong. ch. and so., ann. coll., to const. Rev. EVARTS KENT, H. M.,	56 00
West Rutland, Otis Demond,	10 00
Worcester, 1st Cong. ch. and so., Gents' Asso'n. 262.30; Plymouth Cong. ch. and so., 253.18; Union Cong. ch. and so., Gents and Ladies, 230.75;	746 23—909 73
	5,806 69
A friend,	50 00
	5,856 69

Legacies. —Boxford, Caroline E. Peabody, by Moses Dorman, Ex'r,	94 00
Greenfield, Ansel Phelps, by S. J. Edwards and Lewis Merriam, Ex'rs,	94 00—188 00
	6,044 69

RHODE ISLAND.

Providence, A. C. Barstow, for outfit of Rev. D. C. Greene,	250 00
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CONNECTICUT.

Fairfield co. East Aux. Society.	
Bethel, Cong. ch. and so.,	20 00
Huntington, Cong. ch. and so., Gents' Asso'n. 31.58, Ladies' Association, 24.31;	55 89
Newtown, Cong. ch. and so.,	13 50
Stratford, G. Loomis,	5 50—94 89
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Bridgeport, 2d Cong. ch. and so., to const. EDWARD STERLING and E. W. MARSH, H. M.,	225 00
Green's Farms, Cong. ch. and so.,	151 52
New Canaan, Cong. ch. and so.,	81 13
Weston, Cong. ch. and so.,	25 00
Westport, Saugatuck Cong. ch. and so.,	55 65
Wilton, Cong. ch. and so.,	84 24—622 54
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Canton Centre, Cong. ch. and so.,	80 25
Collinsville, Maria L. Babcock,	4 00
East Avon, Cong. ch. and so. 35, less cft. 50c.;	34 50
East Hartford, Cong. ch. and so.,	291 70
Hartford, South Cong. ch. and so., 155; A., for China, 100; Rev. Wm. W. Davenport, to const. Rev. I. C. MESERVE, Portland, Ct., H. M. 50;	305 00
Hartland, Cong. ch. and so.,	15 00
Kensington, Cong. ch. and so., to const. Rev. A. S. WATERMAN, H. M.,	61 75
South Windsor, 2d Cong. ch. and so. (Wapping), ann. coll., 30.30, (less ack'd in Oct. <i>Herald</i> by mistake as "Cong. ch. and so., 28.30;)	2 00

West Hartford, Cong. ch. and so.,	232 09—1,026 29
Hartford co. South Conso. ciation.	
New Britain, South Cong. ch. and so., ann. coll., to const. H. H. BROWN, O. S. NORTH, W. B. STANLEY, C. M. LEWIS, I. W. TUCK, D. B. JUDD, J. S. STONE, W. O. CAMPBELL, E. L. PRIOR, E. L. DEMING, Mrs. C. B. ERWIN, Mrs. SAMUEL ROCKWELL, Mrs. MARY M. DAVIS, H. M.,	1,584 78
Newington, Cong. ch. and so.,	174 00
Plantsville, Cong. ch. and so.,	62 00
Southington, Cong. ch. and so., ann. coll., of wh. from T. Higgins, to const. MILES H. UPSON, Marion, Ct., H. M., 100;	272 50—2,093 28
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Cornwall, Cong. ch. and so., to const. Rev. E. B. SANFORD, H. M.,	113 40
Morris, F. Whittelsey, a thank-offering,	10 00
Warren, Cong. ch. and so.,	47 25—170 65
Middlesex Asso'n. John Marvin, Tr.	
East Haddam, 1st Cong. ch. and so.,	75 00
Killingworth, "H.,"	5 00—80 00
New Haven City. F. T. Jarman, Agent.	
1st Cong. ch. and so. (of wh. from m. c. 30.82), 55.82; 3d Cong. ch. and so., 51.16; North Cong. ch. and so. (m. c. 13.20, two ladies 20), 33.20; Davenport, Cong. ch. and so., m. c., 8.09; Yale Miss'y Soc., 6.13; E. T. Foote, to const. C. C. FOOTE, H. M., 100; a friend, 25; a friend, 1;	280 30
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.,	80 00
New Haven West Conso'n. E. B. Bowditch, Tr.	
Bethany, Cong. ch. and so., of wh. m. c. 5.45;	23 45
Milford, 1st Cong. ch. and so., Nov. m. c.,	16 06
Southbury, Cong. ch. and so.,	65 00
Waterbury, Cong. ch. and so.,	267 00—371 45
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Griswold, Cong. ch. and so.,	63 50
Lebanon, 1st Cong. ch. and so., ann. coll., 63.50, m. c., 38.25;	101 75
Lisbon, Cong. ch. and so.,	12 00
New London, Henry P. Haven, for outfit of Rev. D. C. Greene,	100 00
Norwich, 1st Cong. ch. and so. (ann. coll. 129.03, m. c. 8.95), 137.98; Broadway, Cong. ch. and so., m. c., 33.75; 2d Cong. ch. and so. (ann. coll., add'l, 10, m. c. 11.05), 21.05;	192 78—470 03
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Columbia, Cong. ch. and so., Gents' Asso'n., 39.25, Ladies' ditto, 61.15, to const. Mrs. MARY A. PRESTON, H. M.,	100 40
Rockville, 2d Cong. ch. and so.,	358 55—458 95
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Woodstock, 1st Cong. ch. and so., m. c.,	13 90
	5,762 28

Legacies. —Farmington, Ira Bowen, by Julius Gay, 50, less tax, 30;	470 00
Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs.,	4,000 00—4,470 00
	10,232 28

NEW YORK.

Monroe co. and vic. William Alling, Agent.	
Holly, Pres. ch.,	22 13
Rochester, Central Pres. ch., m. c.,	147 31—169 44
New York and Brooklyn, Agency of the Board, Bible House,—	
Of wh. from Broadway Tabernacle	

church, coll. (of wh. from E. W. Chester 10), 868.93; Plymouth Cong. ch. and so. (Brooklyn) coll., 435.22; South Pres. ch. (Brooklyn) coll. (of wh. from Nathan Lane 50, G. H. Jennings 2), 230.65; Ch. of the Covenant, add'l, Charles Butler, 100; Clinton Ave. Cong. ch. and so. (Brooklyn), add'l, H. D. Wade, 100; 1st Pres. ch. (Brooklyn) (of wh. from A. A. Lewis, 50, m. c. 20.59); 70.59; Washington Heights Pres. ch. m. c., 51.62; Mercer st. Pres. ch. (J. Van Buren, 25, m. c. 24.10), 49.10; Union Theol. Sem., m. c., 28.35; 7th Pres. ch., m. c., 26.50; West Pres. ch., Phoebe W. Lyon, 25; 4th Ave. Pres. ch., m. c., 24.40; M. W. Lyon, to const. ELIZA A. and ELEANOR B. LYON, H. M., 200; William E. Dodge, for outfit of Rev. D. C. Greene, 200; a friend (Brooklyn), 2;	2,512 36
Onida co. Aux. Soc. J. E. Warner, Tr.	
Utica, Mrs. Alexander Horsburgh,	5 00
	2,686 80
Antwerp, Cong. ch. and so.,	23 00
Arkport, Christopher Hurlbut,	10 00
Aurora, Alonzo D. Morgan, to const. MARY A. CROSS, H. M.,	100 00
Bergeo, Cong. ch. and so., 13.80, Miss O'Donohue, 16.20;	30 00
Binghampton, 1st Pres. ch., add'l,	55 00
Brookport, Summers Hubbell, 10; U. S. 2;	12 00
Bronxville, Reformed Church, coll.,	25 00
Camden, Bennet Cobb, to const. Rev. ERICAN CURTIS, H. M.,	75 00
Candor, Cong. ch. and so., with other dona., to const. JOHN W. McCARTY, H. M.,	55 25
Cape Vincent, Pres. ch.,	15 00
Chester, Pres. ch.,	100 00
Deposit, Pres. ch., Edward Clark,	25 00
Dryden, Pres. ch.,	33 65
Durham, 2d Pres. ch., 10; 1st Pres. ch. m. c., 8.40; Female Cent Soc. 12.60;	31 00
East Stockholm, Cong. ch. and so., of wh. from B. N. Burnap, 3.33;	10 00
Groton, Cong. ch., Storrs Barrows, 5, Rev. John C. Taylor, 3.80;	8 80
Hector (Tompkins County), Pres. ch.,	7 00
Holley, Mrs. Olive C. Bushnell,	10 00
Ithaca, Pres. ch.,	11 34
Jefferson, Pres. ch.,	9 73
Lockport, 1st Pres. ch., in part,	115 92
Ludlowville, Pres. ch.,	14 11
Lyons, the Ladies of 1st Pres. ch.,	35 75
Oswego, O. J. Harman,	10 00
Perry Centre, A friend,	6 00
Poughkeepsie, Pres. ch., m. c.,	35 42
Riga, Cong. ch. and so.,	5 61
Ripley, Mrs. Jane Stevens,	2 00
Success, Cong. ch. and so.,	15 94—892 52
	3,579 32

<i>Legacies.</i> —New York, William W. Wakeman, by W. W. Wakeman, Ex'r, 2,500, less tax 150;	2,350 00
Watertown, Milton Clark, in part, by J. C. Knowlton, Ex'r,	940 00—3,290 00
	6,869 32

NEW JERSEY.

Newark, Central Pres. ch., 150; a friend, 1;	151 00
Orange, 1st Pres. ch., add'l, H. N. Beach,	37 50
Rockaway, Pres. ch.,	115 00
Vineland, 1st Pres. ch.,	11 40—314 90
<i>Legacies.</i> —Newark, Mrs. Julia A. Tuttle, by Geo. F. Tuttle, Ex'r,	494 40
	809 30

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Darby, 2d Pres. ch., 14.70; 1st Pres. ch., 11.25;	25 95
Neshaminy, Pres. ch.,	58 00
Philadelphia, Clinton st. Pres. ch., Miss K. M. Linnard (of wh. for the next debt, 20) to const. Mrs. ELIZABETH G. CLARKSON, H. M., 120; Rev. E. B. Bruen, 20;	140 00
Williamsport, 2d Pres. ch.,	160 00—383 95
Danville, Mrs. W. H. Magill,	5 00
Girard, Pres. ch.,	56 00
Lock Haven, G. B. Perkins,	4 57
Montrose, Pres. ch., m. c.,	11 00
Mount Pleasant, "A friend of missions,"	25 00
Philadelphia, "L. D. J.,"	50 00
Pittsburgh, "Thank Offering," 100; Member of 3d Pres. ch., a thank-offering for special mercies, 10, Organist of 3d Pres. ch., 5; Rev. D. H. Evans, 10;	125 00
Wolf Creek, Pres. ch.,	10 00—286 57

670 52

MARYLAND.

Baltimore, "A well-wisher," for the Armenians,	1 50
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GEORGIA.

Atlanta, 1st Cong. ch. and so., add'l,	1 00
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TENNESSEE.

Jonesboro', Mrs. S. J. Rhca, "An offering of overflowing thanks," with other dona's, to const. Rev. J. G. MASON, H. M.	20 00
Lookout Mountain, Educational Institutions, m. c., 20, Rev. C. C. Carpenter, 30, Almira L. Hayward, 5;	55 00
Mossy Creek, Mt. Horeb Pres. ch., 32, less express, 80c.,	31 20—106 20

OHIO.

By Wm. Scott, Agent, Cincinnati.	
Cincinnati, 3d Pres. ch., (coll., 53.18; m. c., 19.52); 77.70; 2d Pres. ch., m. c., 15.05;	92 75
Portsmouth, Pres. ch., coll., 2;	
Corban, 3;	5 00
Walnut Hills, Lane Sem'y ch., m. c., 5 15—102 90	
Aurora, Cong. ch. and so.,	11 50
Elyria, 1st Pres. ch.,	5 00
Fearing, Angelina Mrs. Stanley,	10 00
Gambier, Mrs. J. W. Cracraft,	50 00
Grafton, Pres. ch., 21.25; Rev. M. L. Elliott, 5;	26 25
Granville, Pres. ch.,	246 35
Lawrence, Moss Run Cong. ch. and so.,	12 00
Mantua, Cong. ch. and so.,	12 00
Marietta, Cong. ch. and so., ann. coll., to const. DENNIS ADAMS, H. M.,	224 00
Medina, 1st Cong. ch. and so.,	50 00
Oberlin, Union Miss. Committee, by C. B. Bradley, Tr., m. c. coll. 63; "A small praying circle," by Z. Culver, 5.30;	68 30
Osborne, Pres. ch.,	5 25
Ripley, Pres. ch., m. c.,	12 00
Toledo, Westminster Pres. ch., m. c.,	65 00—797 65

900 55

<i>Legacies.</i> —Kinsman, Mrs. Hannah B. Christy, by John Christy, Ex'r,	300 00
	1,200 55

ILLINOIS.

Chicago, 1st Cong. ch. and so., 756.92; Society of Inquiry of Theol. Sem'y, 6.60; Rev. R. Patterson, D. D., 10; 773 52	
Crystal Lake, S. S. Gates,	100 00
Dundee, Cong. ch. and so.,	16 25
Galesburg, Friends of the Board,	6 80
Joliet, 1st Pres. ch.,	12 40
Kendall, 1st Pres. ch. of Ausable Grove,	26 50
Lawn Ridge, Cong. ch. and so.,	15 15

Lewistown, a friend,	100 00
Ottawa, R. O. Black,	2 00
Pana, 1st Pres. ch., add'l,	30 00
Quincy, "A Thanksgiving remembrance,"	5 00
Rockford, 2d Cong. ch. and so.,	142 06
Wheaton, "Student,"	1 00
Winchester, Pres. ch., ann. coll.,	28 80—1,258 48

MICHIGAN.

Battle Creek, United Cong. and Pres. church,	35 00
Bay City, 1st Pres. ch.,	69 61
Flat Rock, Cong. ch. and so.,	10 00
Gilead, Rev. Theron Spring,	1 00
Lexington, Rev. Charles Spettigue,	1 00
Parua, Pres. ch., ann. coll.,	20 00
Plainfield, Pres. ch.,	4 21
St. Johns, Cong. ch. and so., ann. coll.,	22 05
Sault Ste. Marie, Pres. ch.,	7 00
Stockbridge, Pres. ch.,	7 00
Stony Creek, Pres. ch., ann. coll.,	31 00
Tekonsha, Pres. ch.,	15 00
Unadilla, 1st Pres. ch., of wh. from Mrs. Affleck, 3;	8 00—230 87

MINNESOTA.

Fairbault, Tithes,	60
Hastings, by Rev. J. K. Greene, coll. at Union Miss'y meeting of Pres. and Baptist churches,	17 75—18 35

IOWA.

Chester, 1st Cong. ch. and so.,	13 44
Davenport, German Cong. ch. and so., m. c.,	10 00
Grand View, German Cong. ch. and so.,	10 00
Manchester, Cong. ch. and so., m. c.,	2 25—35 69

WISCONSIN.

Beloit, Rev. E. P. SALMON, to const. himself, H. M., 50; Henry Mears, 3;	53 00
Elk Horn, Cong. ch. and so.,	24 12
La Fayette, Cong. ch. and so.,	5 85
Lake Mills, Cong. ch. and so.,	10 85
Waterloo, Cong. ch. and so.,	5 00
White Water, Cong. ch. and so., m. c.,	4 84
Windsor, Union Cong. ch. and so.,	31 55—135 21

MISSOURI.

Macon, Cong. ch. and so.,	5 00
St. Louis, High Street Pres. ch., m. c., 2 mos.,	21 15—26 15

KANSAS.

Chetopa, Pres. ch.,	10 00
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OREGON.

Forest Grove, Jos. W. Marsh, for China,	19 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so., (103.75, gold), 131.76; Rev. S. V. Blakeslee, on birthday of Alice B., deceased, 2.54;	134 30
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CANADA.

Province of Ontario,—	
Manilla, Cong. ch. and so., for Japan, 12.72, gold,	15 37
Paris, N. Hamilton,	10 00
St. Catharines, 1st Pres. ch., in part, (35, gold), 44.23; Rev. Robert Norton, add'l, with prev. dona., to const. FANNIE M. CAMP, West Winsted, Conn., H. M., 70;	114 23 139 60
Province of Quebec,—	
Eaton, T. S. Morey,	10 00
Montreal. E. K. Greene, 800, gold, 1,016 00	
Sherbrooke, S. F. Morcy,	10 00—1,036 00
	1,175 60

FOREIGN LANDS AND MISSIONARY STATIONS.

China,— Foochow, Rev. L. B. Peet, (50, gold,) 61; J. Don, (5, gold,) 6.10;	67 10
West Africa, Gaboon, Capt. E. Han-nah,	50 53—117 63

MISSION WORK FOR WOMEN.

Ohio,— Cincinnati, Orchard St. Female Miss'y Society, for females in China,	10 00
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MISSION SCHOOL ENTERPRISE.

MAINE.— Bangor, 1st Cong. s. s., for sch. at Mana Madura, 30; Brunswick, 20 Sisters, for a pupil in Female Sem'y, Oromiah, 20; Eastport, Central Cong. s. s., 5; Gorham, Cong. s. s., 4.11; Riverside, Cong. s. s., 2; Yarmouth, 1st Cong. s. s., for a school in China, 22 80;	83 91
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NEW HAMPSHIRE.— Campton, Cong. s. s., "the result of our potato festival," for sch. in Madura Mission, 33; New Castle, Cong. s. s., for sch. at Satara, Mahratta Mission, 5; Piermont, Eddie and Willie Marden, more pullet money, 4; Webster, Cong. s. s., for girls in Rev. M. P. Parmelee's sch., Erzzroom, Turkey, 40;	82 00
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VERMONT.— West Haven, Union s. s.,	3 00
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MASSACHUSETTS.— Andover, Chapel s. s., 11; Auburndale, Sisters C. B. M. and S. F. S., for two pupils in Fem. Sem'y, Oromiah, 50; Frederick W. Walker, for the sch. at Cutterbul, Turkey, 1; Gt. Barrington, Cong. s. s., 59; Harvard, Cong. s. s., for a sch. of Rev. W. B. Capron, India, 30; Hinsdale, Cong. s. s., for boys' sch., Peking, China, care Rev. C. Goodrich, 66.13; Lee, the Ladies of Cong. ch. and so., for a girl in Mrs. Edward's sch., Zulu Mission, South Africa, 42; Newbury, 1st Cong. s. s., 4;	263 13
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CONNECTICUT.— New London, infant class of 1st Cong. s. s., for sch. of Mr. Capron, at Muthulapuram, India, 16; Newtown, Cong. s. s., 6.50; Washington, Cong. s. s., 21.11;	43 61
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NEW YORK.— Deposit, 1st Pres. s. s., quarterly coll. to Oct. 1st, 14.02; Fredonia, Children's Miss'y Soc. of Pres. ch., for one scholar each in Oromiah, Harpoot, and Madura, 83; Freedom Plains, Pres. s. s., 25; Fulton, Pres. s. s. Miss'y Soc., for Mrs. Williams' sch., Mardin, Turkey, 30; Poughkeepsie, Pres. s. s., for a young man in Theol. Sem'y, Mardin, Turkey, in care Rev. A. N. Andrus, 30; Sandlake, Miss Lucy Arnold's infant class in Pres. s. s., for the women of India, 2;	184 02
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NEW JERSEY.— Madison, Pres. s. s.	48 05
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PENNSYLVANIA.— Philadelphia, North Broad st. Pres. s. s., for Henry Saad, pupil in Rev. H. H. Jessup's sch., Beirut, Syria, 80, gold,	102 00
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DELAWARE.— Odessa, Drawyer's Pres. s. s.,	18 00
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TENNESSEE.— Jonesboro, Juvenile Miss'y Soc. of Pres. ch., for the school at Oromiah,	9 77
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OHIO.— Dayton, 3d U. B. s. sch. (colored), for a girl in Mrs. Edward's sch., Zulu Mission, 10.76; Granville, Pres. s. s., Mrs. Beach's class, 26, E. Abbott's class, 28, for two girls in boarding sch. at Oromiah; Liberty, (Delaware co.), Pres. s. s., 12;	76 76
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ILLINOIS.— ———, monthly family coll., for Bhajah Ambaja, in Mrs. Bissell's sch., Ahmednuggur, 2; Alton, one class in 1st Pres. s. s., for a pupil at Harpoot, Turkey, 35; Lawn Ridge, Cong. s. s., 10;	47 00
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IOWA.— Grand View German Cong. s. s., 4; Harrison, German Cong. s. s., 9; Webster City, Cong. s. s., 1.50;	14 50
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WISCONSIN.— Appleton, A. L. Smith's class of young men in Cong. s. s., in part, for a pupil in Miss Porter's school, Peking, China, 15; Elk Horn, Cong. s. s., 14.03;	29 03
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KANSAS.— Albany, Cong. s. s.,	20 00
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1,024 78

Donations received in November,	22 251 79
Legacies " " "	8,865 90

\$31,117 69

Total from Sept. 1st, 1869, to Nov. 30th, 1869,	\$86,896 13
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